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LXXXV

FRANCESCO SFERRA

THE *ṢAḌAṄGAYOGA* BY ANUPAMARAKṢITA

WITH RAVIŚRĪJÑĀNA'S *GUṆABHARAṆĪNĀMAṢAḌAṄGAYOGAṬIPPAṆĪ*

Text and annotated translation

ROMA
ISTITUTO ITALIANO PER L'AFRICA E L'ORIENTE
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GHERARDO GNOLI

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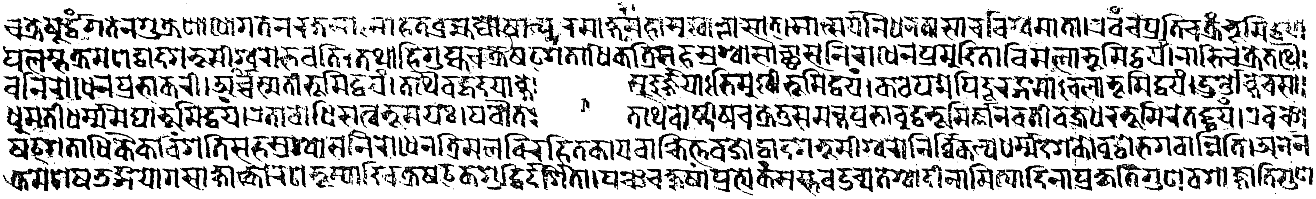
To Raniero Gnoli



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PREFACE

The *Ṣaḍaṅgayoga* by Anupamarakṣita, presented here for the first time in Sanskrit along with an English translation, is the most important treatise on the sixfold yoga in the Buddhist tantric tradition of the Kālacakra.

Notwithstanding its importance, this text has been lost in Sanskrit, sharing the same fate as many other fundamental Indian works. Fortunately, with respect to other unfound texts, the *Ṣaḍaṅgayoga* was translated into Tibetan between the 12th and 13th centuries by Vibhūticandra, Mi-mnyaṁ bzang-po and the Lo-tshā-va dPal-ldan-blo-gros brtan-pa. Since the Tibetan translation clearly shows that this text was mainly composed of passages from other works, the major part of which are available to us in manuscripts and printed editions, a fairly reliable reconstruction of the Sanskrit text has been possible. The few passages of which we do not possess the corresponding Sanskrit have been retranslated with the help of the Tibetan translation and the Sanskrit commentary on the *Ṣaḍaṅgayoga* itself, the *Guṇabharaṇī* by Raviśrījñāna. This latter work has come down to us in one MS copy only, preserved in the Library of the Royal Asiatic Society of Great Britain and Ireland (London), and was edited and translated into German by Günter Grönbold (1969) at a time when studies in this field were just beginning. The *Guṇabharaṇī* has been edited anew here and its most important passages have been translated again in the notes.

I would like to thank Professor Gherardo Gnoli, President of the IsIAO, and the Board of Directors for having accepted this work for publication in the Serie Orientale Roma – the famous series founded by Professor Giuseppe Tucci, whose life and work is for me a constant point of reference and inspiration.

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I am also indebted to Professor Giacomella Orofino, who has studied some passages from the Tibetan translation with me, and Professor Raffaele Torella, who has carefully read my work and made helpful suggestions, and whose scholarship and guidance are of inestimable value to me.

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Words cannot express the gratitude and high esteem I have for Professor Raniero Gnoli, an extraordinary and gifted man. He has never hesitated to help me with my research and to offer me his time and his knowledge that extends into many fields. With particular reference to this work, he showed me the relationship between the Tibetan and the Sanskrit texts and encouraged me to continue my research in this direction. Without his invaluable and constant help, this work would not have been possible. This book is dedicated to him.

I would also like to thank Anne Coulson who helped me in revising the English text.

Rome, September 1999

Francesco Sferra

INTRODUCTION

§1. The Sixfold Yoga. General Characteristics

Besides the more widespread and famous eightfold yoga (*aṣṭāṅgayoga*), the classic formulation of which was established by Patañjali (*Yogasūtra*, II, 29-III, 3), there are also important ancient testimonies of a sixfold yoga (*ṣaḍaṅgayoga*) present in many Hindu and Buddhist works[1]. Several scholars have already turned their attention to this shortened yoga and many starting points for further research in this field are present in their works[2].

Many questions about the sixfold yoga remain unanswered: questions concerning its origins[3], its relationship with the *aṣṭāṅgayoga* traditions, and

[1] It is worth mentioning that there also exist texts in which the yoga has a number of limbs other than six or eight (see Grönbold 1983b: 182-3). Let us consider, for instance, the *Vāyupurāṇa* (X, 76: *prāṇāyāmas tathā dhyānaṃ pratyāhāro 'tha dhāraṇā* | *smaraṇaṃ caiva yoge 'smin pañca dharmāḥ prakīrtitāḥ* ||) and the *Mṛgendrāgama* (*Yogapāda*, 3: *prāṇāyāmaḥ pratyāhāro dhāraṇā dhyānavīkṣaṇe* | *japaḥ samādhir ity aṅgāny aṅgī yogo 'ṣṭamaḥ svayam* ||).

[2] See Zigmund-Cerbu 1963; Pensa 1969; Grönbold 1969, 1982, 1983a, 1983b, 1983c, 1984; Rastogi 1992; Brunner-Lachaux 1994; Orofino 1996; Isoda 1976. Cf. also Pandey 1963[2]: 534-8; Dviveda 1984, Upodghāta, pp. 112-9; S.B. Dasgupta 1958: 164-70; Garde 1973. Recently, an English translation of four articles by G. Grönbold (1982, 1983b, 1983c, 1984) has been published with indexes: G. Grönbold 1996.

[3] At present, the most ancient Indian text dealing with yoga is the *Maitrī Upaniṣad* (cf. Cowell 1935: 129-36). A. Zigmund-Cerbu (1963: 130) has advanced the hypothesis that the limb-list found in this work (VI, 18) represents the original yoga framework, common to Hindu and Buddhist schools. Cf. also Hauer 1958[2]: 102.

In *Maitrī Upaniṣad* VI, 18, the six limbs are listed and the aim of the sixfold yoga is stated. Through its practice the wise *yogin* sees Brahman and, having abandoned merit and demerit, unites everything in the supreme unperishable (*paramākṣara*). Rāmatīrtha in his commentary explains that 1) *prāṇāyāma* is breath-control performed through the three phases beginning with the *pūraka*; 2) *pratyāhāra* corresponds to withdrawal of the senses from external objects; 3) *dhyāna* is the entrance of the *antaḥkaraṇa* into an object of meditation, in accordance with the nature of that object; 4) *dhāraṇā* is when the *antaḥkaraṇa*

the transmission over the centuries of its teaching within the same school or from one school to another. Since many works have not come down to us and, in many cases, we have only *aṅga*-lists, and very often living traditions no longer exist or, if they do, are not linked to the ancient schools, we can only indicate issues and suggest some hypotheses. Here, we will focus our attention only on a few questions.

At first, it should be noted that *ṣaḍaṅgayoga*, even more than *aṣṭāṅgayoga*, cannot be studied as a unitary phenomenon[4]. Each of the six limbs is explained and practised in various ways in the different traditions, and at least five *aṅga* lists can be found in Hindu works alone[5]:

focuses without interruption on this object, like oil flowing; 5) *tarka* is *a)* the examination performed in order to see if the mind is well-concentrated on the object, or *b)* to see the obstacles to reaching concentration, which are caused by the inferior powers that have been generated through *dhyāna* and *dhāraṇā*, or *c)* the *savikalpasamādhi* (lit., 'the concentration endowed with conceptual construction'); 6) *samādhi* corresponds to the fusion of the mind with the form of knowable reality. The mind reaches a state of calm and steadiness, similar to that of the tip of a lamp in a closed space. In *Maitrī Upaniṣad* VI, 19, it is said that after the mind has been fixed on a single point (*ekatra sthiraṃ kṛtvā*), after having abandoned sensorial objects, after having controlled the breath, the wise *yogin* remains without conceptual construction (*niḥsaṃkalpa*). Then the individual soul (*ātman*), which is identified with the vital breath (*prāṇa*), is fixed in the fourth state. In *Maitrī Upaniṣad* VI, 20, a superior (*parā*) kind of *dhāraṇā* is explained. The yogin sees Brahman through the *tarka* (*tarkeṇa*), which is explained by Rāmatīrtha as *niścitarūpeṇa jñānena*, after having pressed the tip of the tongue on the palate and having arrested his mind, word and breath. He identifies with Brahman and becomes *nirātman*, limitless, or, in other words, free.

[4] C. Pensa writes: "Una prima caratteristica dello *ṣaḍaṅgayoga* è questa, che ad esso non si può fare riferimento come a una categoria fissa, qual'è l'*aṣṭāṅgayoga* – in cui gli otto elementi che lo compongono sono sempre gli stessi, per lo meno come numero e tipo – bensì come a un insieme di pratiche di cui alcune mutano e sono sostituite a seconda dei contesti dottrinari. La tradizione dello *ṣaḍaṅga*, dunque, attestata in un periodo abbastanza antico – e potrebbe essere forse più antica dell'altra – appare fiorente, come vedremo, in epoca tarda, ed ha caratteri di instabilità, in contrapposizione con la stabile e conservativa tradizione dello yoga a otto 'membri'" (1969: 522).

Obviously, it can also be the case that in some texts that accept the *aṣṭāṅgayoga* the meaning ascribed to the *aṅga*s does not coincide with their usual explanation. See, for example, the *Triśikhabrāhmaṇa* (S. Dasgupta 1922: 454). See also Colas 1988.

[5] However, it is worth noting that these lists can be divided into two groups – G. Grönbold was the first clearly to distinguish two groups in the *ṣaḍaṅgayoga* tradition: the *tarka*-class and the *āsana*-class (1983b) – and that sometimes can be distinguished only for the order of their limbs.

Some references to other Hindu works dealing with the *ṣaḍaṅgayoga* are in Kane 1962: 1419, note 2327, and Gupta, Hoens, Goudriaan 1979: 166.

A) *prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, tarka, samādhi* (*Maitrī Upaniṣad*, VI, 18).
B) *āsana, prāṇasaṃrodha* (*prāṇāyāma*), *pratyāhāra, dhāraṇā, dhyāna, samādhi* (*Dhyānabindu Upaniṣad*, 41; *Yogacūḍāmaṇi Upaniṣad*, 2; *Gorakṣaśataka*, 7; *Gorakṣavacanasaṃgraha*; 62; *Akulāgamatantra*[6]).
C) *pratyāhāra, dhyāna, prāṇāyāma, dhāraṇā, tarka* (*vīkṣaṇa*), *samādhi* (*Rauravāgama*, *Vidyāpāda*, VII, 5; *Mataṅgapārameśvarāgama*, *Yogapāda*, I, 6; *Amṛtanāda Upaniṣad*, 6).
D) *pratyāhāra, dhyāna, prāṇāyāma, dhāraṇā, āsana, samādhi* (*Kiraṇāgama*, *Yogapāda*, I, 3).
E) *prāṇāyāma, pratyāhāra, dhāraṇā, tarka, samādhi, dhyāna* (*Viṣṇusaṃhitā*, XXX, 57 ff).

The most evident difference between the classic *aṣṭāṅgayoga* formulation and the *ṣaḍaṅgayoga* is the absence of *yama* and *niyama* and the presence, in some texts, of *tarka* (also called *vīkṣaṇa*) instead of *āsana*. The absence of *yama* and *niyama* has been explained by deeming these two *aṅgas* to be presupposed, particularly in the case of tantric schools (Pensa 1969: 524-5; Brunner-Lachaux 1994: 439-40). As a matter of fact, it is well known that the tantric practitioner has to observe many restrictions described at length in the Caryāpādas of the Āgamas and the Tantras. The word *tarka* needs further analysis on the aim of the yoga (lit., 'union') itself[7], on the different ways in which this aim is understood, and on the different doctrinal contexts that underlie the yogic traditions. This subject will not be examined in depth here[8].

It is worth mentioning that the sixfold yoga neither necessarily contradicts nor excludes the eightfold yoga. In Hinduism, these two kinds of yoga are sometimes mentioned or even described in texts belonging to the same school or tradition. In the Kāśmīrian *advaita śaiva* tradition, for example, the eightfold yoga is dealt with in the *Netratantra* (also called *Mṛtyuñjayabhaṭṭarāka*) (chap. VIII) – although the limbs are explained in a different way with respect to Patañjali's yoga (Rastogi 1992: 259-60; see above note 4) – and in the *Tantrāloka* (IV, 87 ff), whereas references to the sixfold yoga are found in the *Mālinīvijayottaratantra* (chap. XVII)[9] and in another part of the *Tantrāloka* (IV, 15-16), where Abhinavagupta quotes

[6] A MS of the *Akulāgamatantra* is described in Bagchi 1934: 61-3.

[7] The word *yoga* has been traditionally explained as 'concentration', in conformity with *yuj samādhau* (cf. *Yogasūtrabhāṣya*, ed., Madras 1952, p. 5; see also *Yogaratnamālā*, ed. p. 143, and below, gloss on st. 2), and 'connecting', in conformity with *yujir yoge* (see S. Dasgupta 1975: 226-7).

[8] See below, p. 37, note 68.

[9] One of the most important tantras of the *śaiva* tradition. It has been published by M.K. Śāstrī in the Kashmir Series of Texts and Studies, vol. 37, Śrīnagar 1922. Chapters 1-6, 8-9, 11 have been translated into Italian by R. Gnoli (1999³: 645-89). On this text, see also Sanderson 1992.

crucial passages from this tantra that deal with yoga[10]. Furthermore, in the *Netratantroddyota* I, 8, Kṣemarāja states that *yogin*s are those who worship the Lord through the yoga of six limbs, etc. (*yoginaḥ ṣaḍaṅgādiyogeneśvarārādhakāḥ*)[11]. G. Grönbold has already noted that in late Gorakṣa-yoga texts both the *ṣaḍaṅgayoga* and the *aṣṭāṅgayoga* were known (1983b). Similar considerations could be made with reference to *vaiṣṇava* schools. Thus, even if the major part of the Pāñcarātra Saṃhitās accepts the division of yoga into eight limbs (even though these are arranged in different lists)[12], the *Viṣṇusaṃhitā* (chap. XXX, 57 ff) and the *Sanatkumārasaṃhitā* (cf. *Ṛṣirātra,* I, 14cd; III, 59cd) adopt the *ṣaḍaṅgayoga.* The latter text refers to the yoga tradition of the *Padmodbhava*[*saṃhitā*], but it does not give an *aṅga* list[13]. Epigraphy provides us with more evidence of *ṣaḍaṅgayoga* practice in this *vaiṣṇava* sect. Zigmund-Cerbu (1963: 129-30) partially quotes the first verse of a Pāñcarātra inscription dated Śaka 879 (957 A. D.) found in Cambodia and published with a translation by G. Coedès, in which the sixfold yoga is clearly cited (1954: 132-9)[14].

Despite the undeniable differences, in general the sixfold yoga described in Hindu works seems to be closer to the classic formulation of

[10] Cf. also the *Tantrālokaviveka* by Jayaratha, ed., vol. III, pp. 15-6 and pp. 102-3 (comm. on IV, 96).

[11] Ed. p. 4.

[12] The *Ahirbudhnyasaṃhitā* (XXXI, 15 ff, XXXII), the *Naradīyasaṃhitā* (XXX, 9cd-21), the *Bṛhadbrahmasaṃhitā* (IV.vii, 52-74), the *Śrīpraśnasaṃhitā* (III, 18-19ab), the *Parameśvarasaṃhitā* (VII, 438-503) and the *Īśvarasaṃhitā* (IV, 83 ff) follow Patañjali's scheme: *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi.* In the *Pādmasaṃhitā* (*Yogapāda* I-V) *niyama* is replaced by *tapas,* whereas in the *Jayākhyasaṃhitā, yama, niyama* and *āsana* are substituted with *japa, yoga* and *ūha* respectively (chap. XXXIII). *Japa* is also present in the yoga-limb list of the *Mṛgendrāgama* (*Yogapāda* I, 3) (see above note 1, and also Brunner-Lachaux 1994: 449, 454). A reference to the eightfold yoga is also in the *Sātvatasaṃhitā* II, 7c.

[13] On the *Padmodbhavasaṃhitā,* see Schrader 1916: 8.

[14] *yaś śrīśaṅkharathāṅgaśārṅgadharaṇīprodyadgadākhadgadhṛk*
dharmmo dharmmavidām ajādinidhano vedyo ya eko vibhuḥ |
sevyo yaś ca ṣaḍaṅgayo<ga>viśadair yyogipravīnair hṛdi
śreyaḥprāptyabhilāṣibhis sa bhagavān nārāyaṇo namyatām ||

"Hommage soit rendu au bienheureux Nārāyaṇa, portant Śrī, la conque, le disque, l'arc, la terre, la massue levée et l'épée, dharma de ceux qui connaissent le dharma, premier réceptacle de l'Ajā, inconnaissable, unique, souverain, digne d'être honoré dans leur cœr par ceux qui brillent par le yoga à six divisions, qui possèdent l'intelligence des yogin et qui désirent obtenir l'émancipation" (trans. Coedès, p. 136).

the *aṣṭāṅgayoga* (at least when considering the explanation of certain limbs)[15] than is the sixfold yoga of the Buddhist tantras, where the six limbs are explained in a completely different way.

The most ancient testimony of a Buddhist *ṣaḍaṅgayoga* (Tib., *sbyor ba yan lag drug pa*) is found in the GSU (stt. 141-154)[16]. Here, the six limbs are expounded according to this sequence: *1) pratyāhāra* (Tib., *so sor sdud pa*, 'withdrawal'); *2) dhyāna* (Tib., *bsam gtan*, 'contemplation'); *3) prāṇāyāma* (Tib., *srog gi rtsol ba*, 'restraint of the breath' or 'breath-control'); *4) dhāraṇā* (Tib., *'dzin pa*, 'retention'); *5) anusmṛti* (Tib., *rjes su dran pa*, 'recollection' or 'subsequent mindfulness'); and *6) samādhi* (Tib., *ting nge 'dzin*, 'concentration') (st. 141). The description of the yoga limbs that we find in the GSU most likely represents one of the most ancient (if not the most ancient) traditions of the sixfold yoga in the Buddhist schools. This is proved not only by the fact that the yoga adopted by other later Buddhist works, such as the SU, the LKC and the ḌVP, follows the same list as the GSU, but also by the fact that some of the most crucial stanzas of this text are quoted and glossed in those works, which seem to depart from or contradict in some way the GSU teaching. As a matter of fact, it is a typical and a well known Indian practice to adapt ancient authoritative texts or sentences to a context different from their own in order to confirm new teachings, practices, or interpretations, without entailing any conscious idea to betray the quoted source.

Stanzas 142-154 of the GSU were also quoted and glossed by two important teachers of the Kālacakra, namely, Nāropā (Naḍapāda) in his SUṬ and Raviśrījñāna in the *GBh* (see below pp. 128-36). The latter bases his commentary on the GSPU by Deutero-Candrakīrti, who quotes and

[15] Rastogi (1992) has shown the extent to which the sixfold yoga of Kāśmīrian Śaivism was influenced by the *aṣṭāṅgayoga*. He has analysed several texts, among which also the passages of the *Svacchandatantra* in which the yoga is treated, i.e., VII, 286 ff.

[16] Chapter XVIII of the GS, which is called GSU, was probably added to the GS. There are different opinions among scholars as to the date of the GS. Y. Matsunaga has convincingly proved that "in the first half of the 8th century [...] the *Guhyasamāja-tantra* as an Anuttarayoga-tantra was not completed", but was probably in a formative stage (1978: xxiv). "The *Guhyasamāja-tantra* including the Uttaratantra part was completed during the latter half of the 8th century" (ibid., p. xxvi). A. Wayman (1995: 141) places the GS around the beginning of the IV century A.D.

Several commentaries on the GSU are preserved only in Tibetan translation. See, for instance, the *Aṣṭādaśapaṭalavistaravyākhyā* by Nāgārjuna (Wayman 1977: 164-6) (Peking ed., vol. 60, # 2649), the *Aṣṭādaśapaṭalavyākhyāna* by Candraprabha (Peking ed., vol. 64, # 2712) and the *Śrīguhyasamājatantrapañjikā* by Jinadatta (Peking ed., vol. 63, # 2710).

comments several parts of the GSU in chapter XII of his work[17]. The text of the GSPU was reproduced by Raviśrījñāna almost verbatim. His intervention consists of simply changing a few words and moving the commentary on stanzas 150cd-151, which in the GSPU is a part of the gloss on *anusmṛti*, to the explanation of the first limb, *pratyāhāra*, following a disposition of the verses of the GSU more similar (at that point) to Nāropā's. The way in which the above-mentioned authors and Nāgārjuna (the author of a ṢY preserved in Tibetan, see below p. 49) divide verses 142-154 of the GSU on the basis of the six yoga-limbs is summarized in the following table[18]:

	SUṬ	*GBh*	GSPU	ṢY by Nāgārjuna
pratyāhāra	142; 149cd-151cd	142; 150cd-151	142	142
dhyāna	143-146	143-146	143-146	143-146
prāṇāyāma	147ab-148ab	147ab-148	147ab-148	147ab-148
dhāraṇā	148cd-149ab; 152	149ab	149ab	149ab
anusmṛti	153	152-153ab	149cd-153	149cd-153abc
samādhi	154	154	154	153d-154

Here follows the translation of GSU, 141-154 with the commentary by Raviśrījñāna and some parts of the gloss by Nāropā[19]. The principal differences will be briefly discussed afterwards:

The sixfold yoga consists of withdrawal, contemplation, restraint of the breath, retention, recollection and concentration [141].

*The interiorization (*svavṛtti*) of the ten senses, which takes place with respect to all food of desire, is called withdrawal* [142].

GBh: Here, the word 'senses' means the senses and their objects. 'The interiorization of the ten senses' (again, the senses and their objects) is their acting as perceptors and perceivables respectively. [...] [This refrainment] is performed 'with respect to all food of desire', be it low, middle, or high. Withdrawal (*pratyāhāra*) is the repeated eating (*āharaṇa*),

[17] Probably the GSPU represents an ancient tradition close to the original text of the GS. A part of the commentary of the GSPU on chap. XII of the GS has also been edited and translated by A. Wayman (1977: 36-50).

[18] In the GSPU (*GBh* and ṢY by Nāgārjuna), GSU, 144cd-145ab (*guhyatantreṣu sarveṣu vividhāḥ parikīrtitāḥ | guhyaṃ tarkodayaṃ tarkaṃ vicāraṃ tatprayogataḥ* ||, ed., p. 132) is quoted in the following shortened version: *guhyatrayaṃ vitarkaś ca vicāraṃ tatprabhogatā* (ed., p. 116), whereas it is fully quoted in the SUṬ (ed., p. 30).

[19] See GSPU, ed., pp. 116-9 (cf. below *GBh*, Text, fols. $23a_6$-$25b_4$), and SUṬ, ed., pp. 31-5.

viz., perception through sensorial faculties, of desires – i.e., of colours, etc. –, which are desired, wished.

SUṬ: [...]. With the words 'ten senses' one should understand senses and sense objects. 'The interiorization' of these ten (senses and sense objects) simply means their persisting in themselves, i.e., their turning inward. In other words, it corresponds to [their] pure existence (*sattāmātratā*): senses and sense objects respectively avoid becoming perceiver and percept. The interiorization corresponds to their being in this condition and not to their acting as perceivables and perceptors [...].

The idea that "the five desires are wholly [united] through the application of the five Buddhas" is called contemplation. This is fivefold. That is, in contemplation the following five aspects are gathered: examination, analysis, joy, pleasure and the fixedness of thought on a single object. Examination corresponds to (the arising of) the three secrets, whereas analysis is its development. The third aspect is the apparition of joy, the fourth is the sum of pleasure, and the fifth has to be known as our own mind, which is [characterized by] the dissolution of the arising of knowledge in knowable reality. [This mind] consists of all Buddhas; it is pacified and well established on the ether of all things [143-144cd, 145-146].

GBh: 'The five desires', colours, and so on, are the objects of the senses. 'Wholly' means at one with the senses. 'The five Buddhas' are the eyes, and so on. There is a union, a connection, between these [senses and sense objects] 'through the application of the five Buddhas'. Therefore, contemplation is the pure idea: "also form, and so on, are the five Buddhas". This [contemplation] is fivefold, according to examination, and so on. [...] 'The three secrets' are the senses, the objects and the [different kinds of] knowledge. Examination is the idea: "the five senses, the five kinds of sensorial knowledge and their objects have the same nature as the five Tathāgatas". The insistence (*vicāraṇasthiti*) of this idea is analysis. For the practitioner, 'the apparition of joy' corresponds to a relaxation due to a profound adherence to the truth. 'The sum of pleasure' is the pleasure obtained by this adhesion. It is characterized by a relaxation of the body. Thus, for he who has applied himself repeatedly and has reached the pinnacle of excellence, there is 'the arising of knowledge' – that is, the six kinds of active knowledge (*pravṛttivijñāna*), namely, the knowledge of the eyes, and so on – in knowable reality, which extends from form to the *dharmadhātu*. The

dissolution of this mind is 'the fixedness of thought on one single object', which is characterized by perfect knowledge of the voidness of perceivable and perceptor. It corresponds to the [*yogins*'] own mind. [This mind] has the nature of all Buddhas and is pacified [since the conceptual constructions of perceivable, and so on, are dissolved] (GSPU). It consists only of light, and is firmly and exclusively based upon the voidness of all things.

SUṬ: [...]. The words 'five desires' mean all beings, both movable and unmovable. These 'are united with the five Buddhas'. In other words, it means that all beings are naturally united with all Buddhas, namely, consist of all Buddhas. 'Wholly' means that there is a mental creation (*kalpanā*) of all beings who are all Buddhas, according to an apparition of the three times and the three worlds, which the *yogins* can directly perceive. This mental creation is devoid of conceptual construction; it is vision devoid of conceptual construction and error. It happens continuously and is called contemplation (*dhyāna*) [...]. The 'three secrets' are the three worlds, which extend to the three times and are made of body, word and mind. Their 'arising' corresponds to the knowledge of them [...].

Breathing consists of five kinds of knowledge and corresponds to the five elements. Breathing out, one has to conceive 'the great jewel of five colours' in the form of a ball on the tip of the nose [of the lotuses] (GSPU). *This is called 'restraint of the breath'. Having meditated on one's own* mantra *in the heart, [the breath] should be propelled to the* bindu [147-148].

GBh: ['Breathing' has the nature of 'the five kinds of knowledge', beginning with that of the mirror. Having emitted it from the hole of one's own *vajra*, one has to meditate on this [breathing], which consists of earth, and so forth, 'in the form of a ball', viz., in the form of a drop of *bodhicitta*, 'on the tip' of the lotus or of the nose] (GSPU). It has 'five colours', that is, it has the nature of the five Tathāgatas. Therefore, the restraint of the breath is called (or known) in this way because through it the great jewel, the vital breath, the life, is restrained or, in other words, prolonged. [...]. 'Having meditated on one's own *mantra* in the heart', in the lotus of one's heart, '[the *yogin*] should propel' the vital breath 'to the *bindu*'.

SUṬ: [...]. The 'five kinds of knowledge' correspond to the five Buddhas beginning with Akṣobhya, that are the five aggregates, knowledge (*vijñāna*), and so on, which belong to the five *maṇḍalas* of *lalanā*. Breathing, which consists of these, occurs in the left nostril. The words 'five elements' mean

the five elements beginning with earth, which belong to the five *maṇḍala*s of *rasanā*. Breathing, which consists of these, i.e., of the five elements, occurs in the right nostril. 'Breathing out in the form of a ball'. Here, the ball is the vital breath of the right and left *maṇḍala*s that is unified in the central channel, in the *avadhūtī*. The vital breath, once pushed out in the form of a ball, has to be 'conceived', that is, meditated on, 'on the tip of the nose'. The word 'nose' means the pericarps of the navel, heart, throat, forehead and crown. It will be conceived, that is, meditated on, from the middle of one pericarp to the middle of another one, and not from the right petals of the lotus to the left ones. Due to the suppression of the left and right courses, this vital breath that flows in the central channel is called 'the great jewel of five colours'. [This exercice] is called restraint of the breath (*prāṇāyāma*) and adamantine muttering (*vajrajāpa*). The latter has to be performed in unity with the central channel (see below, p. 293, note 156) [...]. 'One's own mantra' is the vital breath that has to be meditated on 'in the heart', from the middle of one pericarp to another, and that 'should be propelled to the *bindu*'. In other words, it must be arrested in the *bindu*-place, the forehead [...].

Once this jewel, which is accompanied by sensorial faculties and their [objects], has been restrained, it has to be fixed. This is retention [149ab].

GBh: Retention is what causes the fixation once the jewel – the jewel of the mind –, which is the basis of the senses and their objects (that is, eyes, colours, and so on), has been restrained, i.e., dissolved through breath-control [...].

*Once the mind has reached the arrest-*vajra, *the perception of the signs occurs. Bodhivajra said the signs are five. The first sign has the aspect of a mirage, the second is similar to smoke, the third has the aspect of a firefly, the fourth of a shining lamp, and the fifth of an everlasting light similar to a cloudless sky* [149cd-151].

GSPU (cf. *GBh*, fols. $22b_5$-23_2): With the aspect of a mirage, the first sign appears through the dissolution of earth into water. Then, through the dissolution of water into fire, there is the second [sign] with the aspect of smoke. Through the dissolution of fire into wind, there is the third [sign] with the aspect of a firefly. Then, through the dissolution of wind into knowledge [lit. 'three lights'], we have the fourth [sign], which is similar to a lamp and consists of a mass of light. Through the dissolution of knowledge [lit. 'essential light' (*prakṛtyābhāsa*)], we have the fifth [sign],

which is similar to a cloudless sky. It is an uninterrupted and shining light. These five signs lead to *nirvāṇa*. It has been said in the *Karmāntavibhāga*: "At first, earth goes into water, water goes into fire, fire goes into wind, wind goes into knowledge, and knowledge goes into light".

SUṬ: The two and a half verses beginning with the words 'Once the mind...' refer to the withdrawal limb. Their position after the retention limb is wrong, since it contradicts the master's teaching [...]. The words 'arrest-*vajra*' mean the path of the *avadhūtī* [...]. Once 'the mind', namely, the vital breath, has reached this [path], 'the perception of the signs', that is, their arising, the apparition of the smoke, and so on, occurs. The change of position between the first sign and the second one shows that one should have faith in the master's teaching.

[The yogin*] should expand [his] motionless [mind/great jewel] in the elements of the ether (*khadhātuṣu*) through the adamantine way. Having meditated on this [mind], he should diffuse it according to the aspect reached through recollection. This [moment] is recollection. In it the apparition occurs* [152-153].

GBh: '[The *yogin*] should expand', [viz., meditate on] (GSPU), '[his] motionless', pure 'mind in the elements of the ether', that is, in the world-elements, 'through the adamantine way', i.e., through absorption into the radiance that inconceivably follows the five signs, according to the nature of the Dharmakāya. Thus, 'having meditated on', that is, having directly experienced his own radiance, [the *yogin*] 'should diffuse' [his mind] 'according to the aspect' previously reached 'through recollection'; in other words, through the appearance of the mirage, etc. he reached the limit of beings (*bhūtakoṭi*). He should diffuse [his mind] according to the same process. The fifth limb, that is, recollection, has been described. [The apparition or the consciousness occurs in this limb, *anusmṛti*, not in another one] (GSPU).

SUṬ: It is 'motionless', devoid of movement, due to the retention limb. The agent, that is, the great jewel, will cause the arising of the *caṇḍālī* from the wheel of the navel, 'through the adamantine way', i.e., through the central channel, 'in the elements of the ether', that is, in the wheel of the crown. The *caṇḍālī*, arisen from the pericarp of the lotus of the crown, will melt the syllable *haṃ* and, thereafter, will conduct the four *bindu*s (consisting of body, word, mind and knowledge, and corresponding to the

four relative delights) until reaching the pericarp of the lotus of the *vajra* gem. Soon after the retention the *caṇḍālī* burns. This is the masters' teaching [...]. First of all, one should 'meditate on', that is, stabilize through withdrawal and contemplation, this comprehensive apparition of the three worlds, which corresponds to the relative truth. Subsequently, it should be radiated in this form 'through recollection'. 'According to this aspect', namely, according to the relative truth. The [*yogin*] should see that it pervades the whole sky. Recollection, the yoga limb called in this way, is here the vision of all the three worlds in the three times. It is said that 'in it the apparition occurs' because in it, in the limb called recollection, the apparition of the three worlds occurs.

*Having collected together all existences (*bhāva*) in the form of a ball through the union of wisdom and means, [the* yogin*] should meditate on the image in the middle [of the ball]. Suddenly, the arising of knowledge occurs. This is called 'concentration'* [154].

GBh: Having unified every form of existence (*sarvabhāva*), movable and unmovable, 'in the form of a ball', namely, according to the nature of *mahāmudrā*, 'through the union of wisdom and means', that is, through the unification of the relative and absolute truth, '[the *yogin*] should meditate on', create, 'the [image]', i.e., the nature of the great Vajra-holder, whose nature is [the condition of] 'two in one' (*yuganaddha*), 'in the middle' of this [ball], which is movable and unmovable. Through this process, knowledge arises 'suddenly', in a moment. [It is the arising of the Body of Gnosis (*jñānadeha*), concentration, the sixth limb] (GSPU).

SUṬ: [...]. The words 'through the union of wisdom and means' refer to the condition of purity dependent on the perfect fusion of knowable and knowledge, and caused by the unchanging pleasure. This condition is the final state of the successive moments beginning with *niḥsyanda* that occur when the [seed] ascends towards the ethereal lotus. In this condition of purity, the *yogin* will collect 'together', in an entire whole, 'all existences', movable and unmovable, consisting of reflections (*pratibhāsa*). These will be collected 'in the form of a ball'; in other words, they will become unique and radiant (*prabhāsvara*), consist of supreme, pure, and great pleasure, and be similar to an elixir that has devoured and unified the essence of all metals, beginning with iron. [Having collected all existences] in the middle of this light, which is perfectly fused with the great, supreme and pure pleasure, [the *yogin*] will 'meditate on', namely will see, the image consisting of relative

truth. According to the detailed teaching (*pratinirdeśa*), concentration corresponds to 'the arising of knowledge', that is, the comprehension occuring 'suddenly' of the non-duality of the two truths [...].

In Kālacakra texts, such as the LTṬ by Vajrapāṇi[20], the SU (and its commentaries)[21], the LKC (and the VP) and the ṢY by Anupamarakṣita (and the *GBh*), the yoga practice is dealt with differently than in the GSU, with the exception of several elements that remain the same. Since a clear exposition of the *ṣaḍaṅgayoga* according to the Kālacakra tradition can be studied elsewhere[22], here we will examine only some aspects of it.

1) The *ṣaḍaṅgayoga* practice begins with withdrawal. On the one hand, it consists of the interruption of the ordinary function of the senses and their external activity, and on the other hand, of their remaining at rest (*svavṛttistha*). It is said that the sense faculties act in a 'divine' way, namely, that they perceive their objects as non-differentiated realities, i.e., as realities not included among those that can be conceptually conceived. Through the withdrawal, the *yogin* remains in a condition of direct perception (*pratyakṣa*) devoid of conceptual construction (*nirvikalpa*)[23]. In order to do this he engages the so-called gaze of Vighnāntaka, that is, he turns his eyes upward towards the crown and fixes his mind in the void. If this exercice is performed well, some signs (*nimitta*), the number and order of which differ from one text to another, appear to him[24].

[20] The LTṬ by Vajrapāṇi is certainly one of the most ancient texts of the Kālacakra. See Cicuzza-Sferra 1997.

[21] In the SU, which probably contains the first formulation of the *ṣaḍaṅgayoga* according to the Kālacakra school, stanzas 24-34 deal with *pratyāhāra* and *dhyāna*, stanzas 35-69 with *prāṇāyāma*, and stanzas 77-145 with *dhāraṇā*. The commentaries do not concur on the verses treating *anusmṛti* and *samādhi*. Nāropā thinks that stanzas 91-92 deal with *anusmṛti* and stanza 145 with *samādhi*, whereas according to Śrīdharānanda, *anusmṛti* is dealt with in stanzas 80-81, *samādhi* in stanza 82ab, and stanzas 82cd ff explain both *anusmṛti* and *samādhi*.

[22] See Grönbold 1983a, Dhargyey 1985: 128-53, Mullin 1991: 109-26 (based mainly on the Tibetan tradition) and Orofino 1996.

[23] Deep experience and the knowledge of reality are attained – according to the Buddhist point of view – the moment when there is direct perception (*pratyakṣa*) of things as they are, namely, pure sensation of particular entities (*svalakṣaṇa*) free from conceptual construction and illusion. Usually this phase occurs in the first instant of perception and lasts only a moment.

[24] The apparition of images during the first phase of the meditation (in order to calm the body and the mind) is also described by Buddhadāsa Bhikkhu. Although this master

According to the LKC (V, 115), the signs are ten[25]; these are divided into two groups, on the basis of the place in which the *yogin* practises. His practice can be performed either in a open space or in a closed space. In the former case it is called day-yoga, in the latter case night-yoga. During the night-yoga, that is, during the yoga performed in darkness (see below pp. 276-77, 292), four signs appear from a cloudless sky: smoke (*dhūma*), mirage (*marīci*), firefly (*khadyota*) and lamp (*pradīpa*). During the day-yoga (see below pp. 276-78, 292) six signs appear: flame (*jvālā*), moon (*candra*), sun (*arka*), Rāhu, lightning (*vidyut*) and *bindu*, which is similar to a blue lunar disc that illuminates all things. According to the SU (st. 26), when this last sign has arisen the *yogin* can see and then meditate on a last apparition in the middle of it, which is technically called the 'universal image' (*viśvabimba*; Tib., *sna tshogs gzugs*). This text does not mention a 'Buddha's image' (*buddhabimba*; Tib., *sangs rgyas gzugs*) and 'void image' or 'image of the void' (*śūnyabimba*; Tib., *stong pa'i gzugs*), which appear in the same context in other sources, such as the LKC and the LTṬ[26].

belongs to the contemporary Theravāda tradition, I am quoting here an extract from one of his books, as interesting comparisons can be made with the subject matter we are discussing here. "Now, the breath refines and calms further when we create a mental image (*nimitta*) at the guarding point. This mental image is only imaginary, it is not real. It is created by the *citta*, it is mind-made. You can close the eyes and 'see' it. It is like a hallucination that the mind creates by itself to calm the breath. To do so, the mind must be subtle. The breath, everything, must be refined in order to raise a mental image. The breath must become finer and calmer until the image is created. The mental image can be any kind of shape or form, depending on what is appropriate for the body of each person. Some people might create a sphere – red, white, green, or any color. It could be a candle flame, for instance, or a puff of cotton, or a wisp of smoke. It can look like the sun, or the moon, or a star. Even the image of a spider's web glimmering in the sunlight is within the abilities of the mind's creative powers. The kind of image depends on the one who creates it. The mind merely inclines in a certain way and the image arises by itself. It is a purely mental phenomenon that has no physical reality" (1989: 41-2).

[25] It is worth mentioning that according to Nāropā and Raviśrījñāna during the *anusmṛti* the ten signs appear again and are related to the ten phases of love described in LKC IV, 126 (below pp. 104, 266 note 82).

[26] While considering the Sanskrit texts of the Kālacakra, we have to note that sometimes the three terms *viśvabimba*, *buddhabimba* – which corresponds to the realization of Buddha's body of enjoyment (*sambhogakāya*) – and *śūnyabimba* are sometimes used as synonyms and sometimes not. As a matter of fact, in LKC V, 115 (and VP, where NS 61c-63b is quoted) we find mention of the *buddhabimba*, but not of the *viśvabimba*, whereas commenting on NS 61c-63b, in both the LTṬ and the *Ḍākinījālasaṃvararahasya* (which is mostly based on the LTṬ), we find the compound *sarvākāratraidhātukapratibhāsa*

In other texts (see, for instance, the GSU, the ḌVP and the TJS by Samādhivajra)[27], there is no mention of night-yoga and day-yoga and only the first four signs are listed along with the cloudless sky, which is considered to be the fifth and last sign. The inversion of the first and second signs, which we find in some of these texts, such as the TJS and the *Jñānodayatantra*, is worth mentioning because it is criticized by Vajrapāṇi in his LTṬ (see below pp. 126, 289-90). He explicitly writes: "According to the master's teaching, the *yogin* first sees the smoke and not the mirage in the ether", then – a few lines below – he concludes by declaring that this order of the five signs was stated by the Blessed One in the GSU and also in the ḌVP. I was not able to find this concept in the Tibetan text of the ḌVP. On the contrary, while I was reading a part of the fourth chapter of this tantra, at precisely the part where there are the three stanzas quoted by Vajrapāṇi in his teaching on yoga[28], I found a passage that seemingly contradicts Vajrapāṇi's statement. In the following transcription and translation, the order of the stanzas is in accordance with the Tibetan translation[29].

ṣaḍaṅgaṃ bhāvayet tasmāt svādhiṣṭhānasamaṃ punaḥ |
paścāt saṃlakṣayec cihnam anulomavidhikramaiḥ ||[30]

('apparition of the three worlds endowed with all the aspects'), which could be a paraphrase of *viśvabimba*, instead of *buddhabimba*. Moreover, it is interesting to note that the compound *viśvabimba* is glossed by Sādhuputra Śrīdharānanda with the words *sarvākāravaropetaśūnyatā* (SUṬippaṇī, comm. on st. 29). Sometimes it seems that Raviśrījñāna sees a difference between *viśvabimba* and *buddhabimba*. While glossing SU 26, he strictly follows Nāropā's commentary and makes only a few changes. Instead of °*buddhabimbadarśanasahitam* [...] *viśvabimbam*, he writes °*buddhabimbadarśanapūrvam* [...] *viśvabimbam*, that is, "the universal image is preceded by the vision of the Buddha's image" (see also below comm. on st. Ja). In other parts of the *GBh* (see, for instance G, fol. $26a_6$) the two terms are synonymous.

[27] The TJS has been edited and translated into Italian by R. Gnoli (RSO 1966). An edition of the Sanskrit text with a commentary has been published at Kathmandu with the title *Tattvajñānasaṃsiddhiḥ Mahāsukhaprakāśikā*, Dharmodayagranthamālā (37), 2013 Vikrama Saṃvat.

[28] In his LTṬ Vajrapāṇi quotes six and a half other stanzas from the ḌVP; see MS B, fols. 4a, 52b-53a (Cicuzza, personal communication). Other stanzas of the ḌVP can be traced in other texts, such as the SUṬ (ed. pp. 4, 27), the *Vasantatilakā* (ed., p. 15) and the *Ḍākinījālasaṃvararahasya* (ed., p. 11).

[29] *Āryaḍākinīvajrapañjaramahātantrarājakalpa*, ed. Peking, vol. 1, # 11, p. 227, fol. 272b.

[30] The first two *pāda*s are also quoted in the *Ḍākinījālasaṃvararahasya* (ed., p. 8), which continues with the following stanzas: *sarvāṅgasundaraṃ ramyaṃ sarvāsaṅga-*

| rang byin brlab pas byin brlabs te | | de la yan lag drug [dug: ed.] bsgom bya |
| phyi nas yang ni dam tshig gi | | cho ga'i go rims [go rim: ed.] rim pa yis | (lines 1-2)[31].

Therefore, [the yogin*] has to meditate on the sixfold yoga, similar to a self-blessing, and then he will see the signs in their regular sequence.*

[...] (cf. *Jñānodayatantra* 12c, 13).

mtshan ma yang dag mtshon par bya		dang po sprin gyi rnam pa ste
gnyis pa du ba 'dra ba yin		gsum pa me khyer rnam pa yin
bzhi pa mar me nyer 'bar ba		lnga pa rtag tu snang ba ste
sprin med nam mkha' 'dra ba nyid	(lines 2-3).

The first sign that he will see is the one with the aspect of a cloud, the second is similar to smoke, the third has the aspect of fireflies, the fourth is a shining lamp, and the fifth is a continuous light, similar to a cloudless sky.

sarvajñahetukaṃ tad dhi siddhinikaṭe nivartakam |
paścān māyopamākāraṃ svapnākāraṃ kṣaṇāt kṣaṇam ||

| de ni thams cad mkhyen pa'i rgyu | | dngos grub nye bar 'gyur pa yin |
| phyi nas sgyu ma'i rnam pa ltar | | rmi lam rnam par skad cig 'gyur | (line 3)[32].

The [initial sign] is caused by the Omniscient One, and does not determine the attainment of the [mundane] perfections. Later, moment by

vivarjitam || *ramyaṃ tu ḍākinīcakraṃ svādhiṣṭhānaṃ mahādbhutam* | *yad udeti kṣaṇenaiva gurupādaprasādataḥ* ||. See also *Dhīḥ* 10 (1990) 28.

[31] We find the reading *go rims* (for *go rim*) in the sTog Palace Kanjur, fol. 161b$_7$ (H. Isaacson, personal communication). In the Tibetan translation (Peking ed.) of the ṢY this verse has been translated with the following words: | *yan lag drug sgom* [bsgoms: sDe-dge] *de las ni* | | *slar yang rang byin brlab pa ste* | | *byin brlabs* [rlabs: sDe-dge] *rnam pa'i rim pa yis* | | *phyi nas mtshan ma mtshon par bya* |.

[32] In the Tibetan text of the ṢY this verse has been translated with the following words: | *de ni thams cad mkhyen pa'i rgyu* | | *dngos grub nye bar 'jug byed pa* | | *phyi nas sgyu ma'i rnam pa ste* | | *rmi lam rnam pa skad cig las* |.

moment, the [manifestations of the other signs having an] aspect similar to that of Māyā, the aspect of a dream, appear[33].

sidhyaty aśeṣaniḥśeṣaṃ traidhātukaṃ carācaram |
lokadhātuṣu sarveṣu yāvanto vajradehinaḥ ||

| khams gsum rgyu dang mi rgyu ba'i | | ma lus lus pa med pa 'grub |
| 'jig rten khams ni thams cad du | | ji srid rdo rje'i lus can rnams |
(lines 3-4)[34].

The entire universe (with its movable and immovable entities) attains realization as far as the number of adamantine creatures is concerned in all the worlds[35].

GSU, 150cd-151	TJS (II, 13-15) *Jñānodayatantra*, 12-13 (ed., p. 8) ḌVP (chapter IV)[36]
1) dhūma (Tib., du ba)	1) mṛgatṛṣṇābha / marīci
2) marīcika (Tib., smig rgyu)	2) dhūmra (dhūma)
3) khadyota (Tib., mkha' snang ba)	3) khadyota
4) pradīpa (Tib., mar me)	4) dīpojjvala
5) nirabhragagana (Tib., sprin med pa'i nam mkha')	5) vigatābhragagana

[33] This stanza is difficult, especially in the first half. The translation, which has to be considered provisional, is based on the context (see below, pp. 289-290, and also SUṬ, Gnoli-Orofino: 233-34) and it is not supported by the Tibetan translation, according to which, the word *sarvajñahetukam* should not be taken as a *bahuvrīhi*. Moreover, "it is particularly noteworthy [...] that the Tibetan translators took *nivartakam* to have not a negative sense but apparently a positive one; possibly they assume that here *nivartakam* is m.c. for *nirvartakam* ([...] there is considerable confusion between *nivṛt* and *nirvṛt*, and indeed also some other cases where forms from roots used with both *upasargas* are concerned). The Tibetan translation of the verse as quoted in the ṢY (see above, note 32) even translates *'jug byed pa*, as if reading/understanding *pravartakam*. This reading might most naturally be understood 'which urge one onward when *siddhi* is near', the idea being that the practitioner would be encouraged by the signs" (H. Isaacson, personal communication). The reading *pravartakam* occurs also in the SUṬ (ed., p. 40; NAK, MS 5-116, NGMPP, Mf. B 94/9, fol. $43a_3$).

[34] In the Tibetan translation of the ṢY this verse has been translated with the following words: | *'jig rten khams ni thams cad du* | | *ji srid rdo rje'i lus dang ldan* | | *khams gsum rgyu dang mi rgyu ba* | | *ma lus lus pa med par 'grub* |.

[35] I have also consulted a MS of the *Ḍākinīvajrapañjaraṭippaṇī*, but the gloss on these verses seems to be corrupt (Kaiser Library, Kathmandu, MS 230, NGMPP, Mf. C26/3, fols. $3b_7$-$4a_1$).

[36] See also Appendix IX.

Both Puṇḍarīka in the VP (comm. on LKC V, 115) and Vajrapāṇi in the LTṬ quote NS IV, 20c-22b (61c-63b) as the scriptural basis for the six signs of the day-yoga, *jvālā*, and so on. It is interesting to note that these stanzas of the NS have also been quoted and commented on the *Ḍākinījālasaṃvararahasya* by Anaṅgayogin, using almost the same words as Vajrapāṇi[37]. However, since the cloudless sky and the apparition of the three worlds endowed with all the aspects are counted in the sign list, the passage of the NS in this text is interpreted as a reference to eight signs and not six[38].

SU, 26; LKC V, 115	*Ḍākinījālasaṃvararahasya* (ed., p. 7)
night-yoga	
1) dhūma (smoke)	–
2) marīci (mirage)	–
3) khadyota (firefly)	–
4) pradīpa (lamp)	–
day-yoga	
* nirabhragagana	1) nirabhragagana
5) jvālā (flame)	2) jñāna
6) candra (moon)	3) candra
7) arka (sun)	4) sūrya
8) vajra (Rāhu)	5) Rāhu
9) paramakalā (vidyut)	6) vidyut
10) bindu	7) citta (bindu)
* buddhabimba	8) sarvākāratraidhātukapratibhāsa

The perception of these signs corresponds to what could be described as an initial realization of the voidness. These, in fact, are described as existing realities but devoid of self-nature and transcending material nature. In order to explain the nature of this vision, which lacks conceptual construction (voidness cannot be understood as a concept), a simile is given in the SU (vv. 24-34): the *yogin*'s vision is similar to the vision seen by a virgin in the mirror during the magical image (*pratisenā*) rite[39]. The

[37] Anaṅgayogin bases the major part of his work on Vajrapāṇi's LTṬ, which he quotes copiously.

[38] The *Ḍākinījālasaṃvararahasya* by Anaṅgayogin is also included in the *Ḍākinīguhyasamayasādhanamālātantrarāja* (NAK, MS 3-719, NGMPP, Mf. A140/4, fols. $110b_4$-$117a_7$).

[39] On this divinatory rite, see Orofino 1994a; PAJS (VP, ed., vol. III, pp. 87-8). In Hindu works the same ritual is called *prasenā* (cf., for example, Bhaṭṭotpala's gloss on *Bṛhatsaṃhitā* 76; *Tantrālokaviveka* III, 65). Another ritual similar to the *pratisenā* rite is

commentators on these verses of the SU and also Raviśrījñāna in his *GBh* (these stanzas are also quoted in the ṢY) diverge on only a few points (see below pp. 115-19, 280-83)[40].

S.B. Dasgupta (1969: 107-8) gives an interesting explanation of the meaning of the five signs mentioned in the GSU according to a MS commentary on the *Marmakalikātantra* preserved in Paris (Bibliotheque Nationale, Paris, Sans. No. 83, p. 45b): "In the commentary on the *Marma-kalikā-tantra* it has been explained that the sign of mirage signifies the knowledge about the nature of the world, which at that time appears to the yogin to be as illusory as a mirage. When the illusory nature of the Dharmas is thus realised, there remains no appearance (*pratibhāsa*), and, therefore, everything appears to be smoky, a mere illusory happening through the collocation of the causes and conditions like the origination of an elephant in magic; this dependent origination (*pratītya-samutpāda*) is the smoky nature of the world and hence is the second sign. Again as for the third sign it is said that as the firefly shines in the sky now and then for a single moment, so also in this stage perfect knowledge appears through the void-nature of the Dharmas like momentary flashes and hence is the appropriateness of the third sign. In the fourth stage knowledge becomes as bright as a burning lamp and in the fifth or the final stage it becomes like the clear blue mid-day sky of autumn".

2) The second limb of the yoga, contemplation (*dhyāna*), consists in stabilizing the mind and consolidating the image arising at the end of the signs. It takes place in five phases corresponding to the five moments into which the first of the four *dhyāna*s (*jhāna*) was divided in ancient Buddhism[41]: examination (*vitarka*), analysis (*vicāra*), joy (*prīti*), bliss (*sukha*) and the fixedness of thought on a single object (*cittaikāgratā*)[42]. In

described in the HT (I.ii, 28) and explained in the HTPṬ by Vajragarbha (Kaiser Library, Kathmandu, MS 128, NGMPP, Mf. C14/6, fol. 42a).

Stanzas of the HT are numbered here according to the edition by G.W. Farrow and I. Menon (1992).

[40] Commenting on SU, 24-34, rNam-par rgyal-ba-dbang-po (Vijayendra) strictly follows Nāropā's gloss (see *dBan mdor-brtan-pa'i brjed-byang* (SU*Ṭippaṇī*), Peking ed., vol. 48, # 2104, fols. $6b_3$-$10b_4$).

[41] Cf., for instance, *Saṃyutta Nikāya* XVI.ix-xi (PTS, vol. II, p. 210 ff), *Majjhima Nikāya* I.v, 3 *Mahāvedallasutta* (PTS, vol. I, p. 294), *Dīgha Nikāya* XXXIII.i, 11 (PTS, vol. III, p. 222). See also Zigmund-Cerbu 1963: 132; Grönbold 1983a: 32; Gnoli 1994: 96.

[42] Sometimes *cittaikāgratā* is called *samādhi*: cf. *Saṃyutta Nikāya* XXXV, 99 and commentary (*Sārattha Pakāsinī* by Buddhaghosa), ADhK VIII, 7 (ed. by S.D. Śāstrī, p.

the LKC (IV, 116) there is another list: *prajñā, tarka, vicāra, rati* and *niścalasukha* (in the VP this latter moment is identified by Puṇḍarīka with *cittaikāgratā*).

According to Theravāda practice, *vitakka* (applied thought) and *vicāra* (sustained thought) operate together; *vitakka* has the function of directing the mind to an object (the breath, and so on), whereas *vicāra* has the characteristic of keeping attention on it. Whenever the object is out of the awareness-field, the *yogin* leads his mind back to it through the *vitakka*[43]. Buddhaghosa writes: "Applied thought is like the hand that grips firmly and sustained thought is like the hand that rubs, when one grips a tarnished metal dish firmly with one hand and rubs it with powder and oil and a wollen pad with the other hand" (trans. Ñāṇamoli Bhikkhu, pp. 148-9)[44].

After this initial phase, characterized by *vitakka* and *vicāra*, a state of contentment or happiness (*pīti*) arises[45]. In this state the mind is contented and the body refreshed. *Pīti* is not peaceful, for it is characterized by a kind of excitement or disturbance of the mind that ceases only when bliss (*sukha*) takes over. Bliss is a state of joy that follows and intensifies *pīti*. Body and mind are calm and pacified. One-pointedness (*ekaggatā*) is the last phase of the first *jhāna*. The *yogin*'s mind is fully focused on one single point, on the chosen object for the meditation.

In the Kālacakra texts, these five *dhyāna* phases are explained in a slightly different way. The principal differences are in the explanation of the first two factors and the last one. *Vitarka* is the vision of the three

1140), *Arthaviniścayasūtranibandhana* (ed. by N.H. Samtani, p. 181), GSPU (ed., p. 52). On *vitarka* and *vicāra*, see also Stcherbatsky 1988²: 104-5.

[43] In this context the translation of *vitakka* and *vicāra* with 'applied thought' and 'sustained thought' could be misleading. We should remember that, strictly speaking, the practice of *vitakka* and *vicāra* does not entail any kind of 'thought': at least in the way in which it is ordinarily meant. The reflective activity of mind, even if still partially present, is reduced here to its capacity of focusing and maintaining the awareness on the chosen object of meditation: "...the first level of absorption still comprises elements of reflection and mental discourse: thoughts arise (applied thought) and are pursued (sustained thought). However, these reflective activities are strictly integrated in the meditative process and serve to strengthen it. *Applied thought* consists of applying of focusing the thinking capacity of the mind exclusively on the meditation subject (and on the counterpart sign once this has arisen), while *sustained thought* means maintaining the reflective activity steady on the subject, without distractions" (Solé-Leris 1986: 59).

[44] *Visuddhimagga* IV *Paṭhavīkasiṇaniddeso* (ed., p. 142): *malaggahitaṃ kaṃsabhājanaṃ ekena hatthena daḷhaṃ gahetvā, itarena hatthena cuṇṇatelavālaṇḍupakena parimajjantassa, daḷhagahaṇahattho viya vitakko, parimajjanahattho viya vicāro.*

[45] In the *Visuddhimagga*, five kinds of *pīti* are listed, see trans. pp. 149-51.

worlds, that is, of all the realities as an indistinct whole. With *vicāra* this vision is directed towards particular realities, which are seen in their individuality, but always in a non-conceptual way. Following the phase characterized by *vitarka* and *vicāra*, *prīti* and *sukha* correspond respectively to mental tranquillity and to physical and psychological relaxation (*prasrabdhi*)[46]. The last phase is a non-conceptual and non-dual kind of concentration on the universal image (*viśvabimba*) arisen at the end of the signs. In it, the polarities of perceiver and perceivable reality vanish.

3) Restraint of the breath (*prāṇāyāma*), the third limb of the yoga, consists of arresting the left and right courses of the vital breath and making it enter into the central channel, which in Buddhist tantras is usually called *avadhūtī*[47].

Two methods are described. The first consists of adamantine muttering (*vajrajāpa*): according to the Kālacakra teachings it consists of the repetition of the syllable *oṃ* during inhalation, the syllable *hūṃ* during retention, and the syllable *āḥ* during exhalation (cf. G, fol. $12b_{6\text{-}7}$)[48]. The second method consists of *haṭhayoga*: the vital breath is violently pushed into the central channel once the *bodhicitta* has been arrested in the lotus of the wisdom (see below, pp. 270-71).

[46] See ADhK VIII, 9 (ed., p. 1142). In the first two *dhyānas*, *sukha* is defined with the word *praśrabdhi*. Cf. also *Arthaviniścayasūtranibandhana*, ed., p. 180. *Prīti* is called *saumanasya* (see trans. L. de La Vallée Poussin, pp. 150-1). See below G, fol. $15a_{2\text{-}3}$; cf. SUṬ (Gnoli-Orofino 1994: 214).

[47] The disposition of the channels (*nāḍī*), which are imagined in the human body and in which the vital breath flows, has recently been the object of study (Gnoli-Orofino 1994; Orofino 1996; Cicuzza-Sferra 1997: 122-5). The principal concepts that have to be kept in mind are summarized here: 1) the three principal *nāḍīs* change position above and below the navel; 2) the terms *prāṇa* and *apāna* (in the LKC, HTPṬ, etc.) sometimes have a technical meaning and denote respectively the breath that flows above and below the navel; 3) below the navel, the *avadhūtī* changes name according to the reality that it bears (cf. SU, 50, 56); 4) the channels reflect a microcosm-macrocosm relationship. G. Orofino (1996: 132) writes: "These channels are interconnected in a relationship of wisdom and means, related to the male and female essence, semen and menstrual blood, in their turn differentiated into the standard Tantric Buddhist threefold division of body, voice and mind (*kāya, vāk, citta*), that is, from the most tangible to the most subtle level. Moreover, following a *maṇḍala* pattern, in their sublimated dimension each of them represents a Tathāgata of the six families, related to the six aggregates, the six elements, the six sense organs, the six sense objects, the six action senses and the six actions. In this way the representation of the inner channels reflects a universal vision of microcosmic existence that is symmetrical with the outer macrocosm".

[48] On this practice, which is explained differently in the GS, see Dhargyey 1985: 137.

4) Retention (*dhāraṇā*), the fourth limb, consists of the unification of the vital breath with the *bindu*, viz., the semen, and the fixation of the latter in the four *cakras* of the throat, heart, navel and secret parts. In each one of these *cakras*, only one of the four aspects of the *bindu* is fixed: the *jñānabindu* is fixed in the throat, the *cittabindu* in the heart, the *vāgbindu* in the navel, and the *kāyabindu* in the secret parts (see VP *ad* LKC V, 75 and Gnoli-Orofino 1994: 151, note 4)[49].

It is worth mentioning that Nāropā also describes the practice of retention in his SUṬ when he explains the method for deceiving the *ariṣṭa* (Tib., *chi ltas*), the breath that causes death (comm. on SU, 77-78; ed., p. 54)[50]: after having assumed a sitting position with the legs crossed (*paryaṅka*), the *yogin* must press his right breast with his right arm and his left breast with his left arm in order to make the vital breath flow out from the right or left nostril and enter into the other one. Then he should focus his mind on the *bindu*, which is in the forehead, and meditate on the syllable *aṃ* (which has to be conceived as a white line directed upwards) in the wheel of the navel. He should arrest the two courses while mantaining the *vajra* (male organ) erect with the help of his hand. The exercise is correctly performed if there is no ejection of the moon (i.e., the semen).

5) During the practice of the fifth limb, viz., recollection (*anusmṛti*), the *yogin* unites with one of the three types of consorts, technically called *mudrās*. The *karmamudrā* is a real woman, the *jñānamudrā* is the mental image of a woman created by the *yogin* himself, and the *mahāmudrā* is the consort of Kālacakra[51].

According to a famous stanza of the HT, due to this union the warmth of passion lights the Caṇḍālī (Tib., *gtum mo*), the female energy or also the real woman. Her fire melts the semen (which corresponds to the syllable *haṃ* and to the moon)[52] and the latter begins to flow downward, starting from the head

[49] The *bindu*, lit. 'drop' (Tib., *thig le*), is identified in Buddhist Tantric texts with the *bodhicitta*, the 'thought of enlightenment'. Sometimes it is called "moon".

[50] On the *ariṣṭa*, see SUṬ (Gnoli-Orofino 1994: 287-301).

[51] Cf. Dhargyey 1985: 151-2.

[52] See P. Kværne 1977: 31. In the HT (I.i, 32) we read: *caṇḍālī jvalitā nābhau dahati pañcatathāgatān | dahati ca locanādīn* [ed., *locanādīḥ;* Snellgrove 1959 vol. II: 6] *dagdhe haṃ* [*'haṃ*: ed.] *sravate śaśī* || "Caṇḍālī, ablaze in the navel, burns the five Tathāgatas. She [also] burns Locanā, and so forth. When *haṃ* is burnt, the moon melts". On this verse, see also Snellgrove 1959 vol. II: 36-7, *Yogaratnamālā* (ed., p. 110). This verse is quoted in the commentary on the TJS (ed., p. 4) with the reading *locanādīṃś ca dagdhohaṃ* (cf. also VP,

and arriving at the top of the *vajra* with a gradual increase of pleasure. The semen passes through four states called *prathamānanda* (or simply *ānanda*), *paramānanda*, *viramānanda*[53] and *sahajānanda*[54], respectively connected to *kāya*, *vāk*, *citta* and *jñāna*[55]. This descent, technically called *binduyoga* (lit., 'yoga of the *bindu*' or 'yoga of the *bindus*'), is related to the white fortnight of the moon. It is very important that the semen, also called *bodhicitta*, does not flow outward, because only then can the *yogin* transcend both concupiscence and non-concupiscence, the black and the white fortnights, and reach a pleasure which goes beyond ordinary pleasure. This pleasure is technically called 'immutable bliss' or 'unchanging pleasure' (*akṣarasukha*). When this pleasure reaches the highest degree, it is called 'supreme unchanging pleasure' (*paramākṣarasukha*) or simply 'supreme unchanging' (*paramākṣara*). It represents both the supreme level of spiritual advancement and spiritual realization in its essence, that is, the Vajra-holder, the Adamantine Being and his creative power. In other words, the supreme unchanging corresponds to a state of bliss and to the imperishable source of the universe[56]. The knowledge of the 'supreme unchanging', that is, the direct experience of it, is a state of pleasure and wisdom.

ed., vol. II, p. 205, lines 7-8). Commenting on this verse, which occurs also in the *Sahajasiddhi* (I, 12) – the major part of the verses of this text can be traced back to the HT (see Shendge 1967: 129, note 7) –, Vajragarbha quotes 110 stanzas from a text called *Pañcalakṣahevajra*, the supposed *mūlatantra* of the HT (HTPṬ, MS H, fols. 19b-25b; Kaiser Library, Kathmandu, MS 128, NGMPP, Mf. C14/6, fols. 21a-26a). It is probably an explicative tantra of the HT. Vajragarbha considers the *Pañcalakṣahevajra* to be the *mūlatantra* of the HT; see Gnoli-Orofino 1994: 66; Sferra (forthcoming). It is worth noting that in some MSS (of the *Muktāvalī, Sahajasiddhi* and HTPṬ) we find the reading *locanādīnām* and *'haṃ*.

[53] In the SUṬ (comm. on stanza 81), the word *virama* (lit., 'cessation') is interpreted as 'multiform pleasure' (*vividharamaṇa*).

[54] On the term *sahaja*, see Gnoli-Orofino 1994: 72, note 2.

[55] In the HT these states are also called *vicitra*, *vipāka*, *vimarda* and *vilakṣaṇa* (cf. HT II.iii, 6-10; iv, 59-61). See below, p. 294.

[56] Cf. *Sarvadurgatipariśodhanatantra* (pp. 94, 272, line 1). "*Akṣara* is that which is imperishable" (*akṣaraṃ* [...] *akṣayaṃ bhavati*; *Nirukta* XIII, 12). The word *akṣara* also means 'syllable'. The supreme unchanging is also the supreme syllable: it has the nature of the phoneme "a", which is the source of all other sounds. In the SUṬ (where we can find six explanations of the term *akṣara*; ed. pp. 69-70) we read: *paramākṣaro 'py akāraḥ* | *akārasambhavaḥ samyaksambuddhaḥ prajñopāyātmako vajrasattvo napuṃsakapadaṃ sahajakāya ity ucyate* | *jñānajñeyātmako hetuphalayor abhedatvāt* | *sa ca kālacakro bhagavān paramākṣarasukhapadaṃ* | *uktaṃ ca nāmasaṅgītyāṃ "sarvamantrārthajanako mahābindur anakṣaraḥ* | *pañcākṣaro mahāśūnyo binduśūnyaḥ ṣaḍakṣaraḥ* ||" [NS X, 2] *mūlatantre ca "akārasañjñakaḥ prokto dharmadhātur mahākṣaraḥ* | *vajrayonir jinendrāṇāṃ*

After the *bodhicitta* has been retained, it begins to flow upward. This ascent of the semen is called *sūkṣmayoga* (lit., 'subtle yoga') and is related to the black fortnight. The semen passes through four phases called *niḥṣyanda, vipāka, puruṣakāra* and *vaimalya*[57].

The whole process was clearly described by Vajragarbha in his HTPṬ[58]:

kāyavākcittakāraṇam || *tadyathā bhagavān buddhaḥ sambuddho 'kārasambhavaḥ* | *akāraḥ sarvavarṇāgryo mahārthaḥ paramākṣaraḥ* || *mahāprāṇo hy anutpādo vākyatāhāravarjitaḥ* | *sarvābhilāpahetvagraḥ sarvavāksu prabhāsvaraḥ* ||" [cf. NS V, 1-2] (ed., p. 69; see Gnoli-Orofino 1994: 352-3). The same concept is expressed in the AK ([...] *paramākṣaraḥ akārasvabhāvaḥ*; ed., p. 21) and the *Vasantatilakā* X, 7d (cf. also *Dhīḥ* vol. 8, p. 44). The fundamental role of the phoneme 'a' as imperishable source of language (and thought) is stressed not only in Indian Phonetics and Grammar, but also in Hindu tantric schools (see, for instance, Torella 1999[2]: 88-89, note 133; Padoux 1990: 235-43).

[57] The words *vipāka, niḥṣyanda* and *puruṣakāra* are generally used in Buddhist texts to denote three kinds of effect (*phala*). See, for instance, ADhK (ed., pp. 330 ff), Stcherbatsky 1988[2]: 81, 106; *Bodhisattvabhūmi*, chap. VIII. Cf. Gnoli-Orofino 1994: 74 and note.

[58] Kaiser Library, Kathmandu, MS 128, NGMPP, Mf. C14/6, fols. 55b-56a:

tathatāyāṃ gataḥ śrīmān āgataś ca tathaiva ca |
anayā prajñayā yuktas tathāgato 'bhidhīyate || [HT I.v, 8]

iti | iha anayā prajñayā śūnyatayā yuktaḥ śūnyatābimbena saha tathatāyāṃ guhyakamale vajramaṇiparyantam apratiṣṭhitanirvāṇabhūmau uṣṇīṣād ākāśadhātor lalāṭakaṇṭhahṛnnābhi-guhyakamaleṣu vāyutejojalapṛthivījñānadhātusvabhāveṣu vajrayoṣidbhageṣu vihṛtavān iti śrīmān bodhicittavajro gataḥ | āgataś ca tathaiva ceti | yathādhobhāgena gatas tathā vajramaṇer guhyakamale jñānadhātor āgato nābhau hṛdaye kaṇṭhe lalāṭe uṣṇīṣe ūrddhvaretasā | evaṃ yathā gatas tathāgataḥ siddhaḥ | dvādaśāṅganirodhena dvādaśabhūmiprāptaḥ | yathā lokasaṃvṛtyā ānandaparamānandaviramānandasahajabhedenāgato lalāṭād adhaḥ | tathā vivṛtyā niṣyandavipākapuruṣakāravaimalyena guhyāl lalāṭaṃ gataḥ | tathā cāha |

nābhau niṣyandatā proktā vipāko dharmacakrake |
sambhoge puruṣakāro [puruṣakāraś ca: MS] vaimalyaṃ tu mahāsukhe ||

iti niyamo vakṣyamāṇe | evaṃ yathā pratipadādipañcadaśakalābhedena uṣṇīṣād guhya-kamale pūrṇākalāsvabhāvenāgataṃ saṃvṛtyādhoretasā jñānacittam | tathā vajramaṇer uddhṛtaṃ yogabalena guhyakamalād vivṛtyā pratipadādikalābhedena saṃpūrṇākalāsva-bhāvena ūrddhvaretasā lalāṭakamale gatam uṣṇīṣe ṣoḍaśīkalāsvabhāvena | evaṃ saṃsā-riṇāṃ rajodhātuḥ kṛṣṇapratipadādibhedena guhyād uṣṇīṣaṃ gato 'māvasyānte [gataḥ / amāvāsyānte: MS] ṣoḍaśī kalāhānibhedena | sa eva buddhānāṃ vivṛtyā uṣṇīṣāt kṛṣṇapratipadādikalābhedena amāvasyānte ṣoḍaśī naṣṭacandrakalābhedena guhyakamale gataḥ | tathā cāha saṃvṛtyādibuddhe |

adhaś candrāmṛtaṃ yāti maraṇe sarvadehinām |
ūrddhve sūryarajo rāhuvijñānaṃ bhāvalakṣaṇe [°lakṣaṇaṃ: MS] || [SU, 86]
ataś candrāmṛtasyorddhve kartavyaṃ gamanaṃ nṛpa |
adho 'rkarajaso rāhuvijñānasyākṣare sukhe || [SU, 87]
<iti> vivṛtyā |

The Glorious One has gone into the tathatā *and similarly he has returned. United with this wisdom, he is called Tathāgata* [HT I.v, 8].

Here "united with this wisdom", namely with voidness, [in other words] together with the image of voidness, "the Glorious One", the diamond of the *bodhicitta*, "has gone into the *tathatā*" – namely, into the lotus of the secret parts to the jewel of the *vajra*, or, in other words, into the *apratiṣṭhitanirvāṇa* – starting from the crown (the element of ether) and descending through the lotuses of the forehead, throat, heart, navel and secret parts, which correspond to the wind, fire, water, earth and knowledge, according to the principle "He dwelt in the matrixes of the adamantine women". "And similarly he has returned". In the same way as he has gone down to, he has come up from the jewel of the *vajra* (the element of knowledge), which is in the lotus of the secret parts, through the navel, heart, throat, forehead and crown, because the semen was directed upwards. Thus, it is proved that he has gone in the same way that he has come back. He has reached the twelve Earths through the arrest of the twelve limbs. As, from the worldly point of view, he has gone [downward] starting from the forehead through the four delights: the [first] delight, the supreme delight, the multiform delight and the innate delight; in the same way, from the superior point of view, he has gone from the secret parts to the forehead, through the four steps of *niḥṣyanda*, ripeness, effort and purity. It has been said:

The niḥṣyanda *is said to be present in the navel; ripeness, in the wheel of* dharma*; effort, in the (wheel of) fruition; and purity, in the great pleasure.*

This is the rule according to what will be said later. In the same way that from the worldly point of view and on the basis of the semen directed upwards, the *bodhicitta*, characterized by the fifteen *kalās* (*pratipad*, and so on), flows into the lotus of the secret parts, where it manifests in the form of the *kalā* called *pūrṇā*, so also from the superior point of view and on the basis of the semen directed upwards, the *bodhicitta* (drawn from the jewel of the *vajra* by the force of yoga) ascends from the lotus of the *vajra*, which is characterized by the [fifteen *kalās*, such as] *pratipad*, and so on, until it reaches the lotus of the forehead, where it manifests in the form of the *kalā* called *pūrṇā*, and then continues further beyond until it reaches the crown, where it manifests in the form of the sixteenth *kalā*. Similarly, for those who live in *saṃsāra*, blood (characterized by the *pratipad*, and so on, of the black fortnight) ascends from the secret lotus to the crown, where, at the end of the *amāvasyā*, it manifests in the form of "the absence of *kalās*",

namely, the sixteenth *kalā*. From the superior point of view, in the case of those who are awakened, the blood (characterized by the various *kalā*s of the black fortnight) descends from the crown until the lotus of the secret parts, where, at the end of the *amāvasyā*, it assumes the form of the black moon, namely, the sixteenth *kalā*. In the *Ādibuddha* it has been said that, from the worldly point of view:

For all beings, at the moment of death, the ambrosia of the moon descends and the blood ascends; the blood of the sun goes upward and the conscience of Rāhu goes into transmigration [SU, 86].

And, from the superior point of view:

O King, for this reason it is necessary that the ambrosia of the moon ascend, the blood of the sun descend, and that the conscience of Rāhu go into the unchanging pleasure [SU, 87].

The descent and ascent of the *bodhicitta* and their relationship to the *cakra*s is summarized in the following table:

śuklapakṣa[59]	(descent)[60]	(cakra)[61]	(ascent)[62]	kṛṣṇapakṣa
śuklapañcamī	prathamānanda	uṣṇīṣa→ūrṇā	vaimalya	ṣoḍaśīkalā
daśamī	paramānanda	kaṇṭha→hṛt	puruṣakāra	pūrṇimā
pūrṇimā	viramānanda	nābhi→guhya	vipāka	daśamī
ṣoḍaśīkalā	sahajānanda	guhya	niḥṣyanda	śuklapañcamī

With the unification of the two courses of the breath and the ascent of the *bodhicitta*, a process of reabsorbtion of the elements and of the aggregates begins. According to a conception that we find in several works of the Kālacakra, such as the SU (stt. 57 ff), the VP (*ad* LKC II, 47) and the LTṬ (ed., pp. 58-9), and – with a few differences – also in the *Yogaśāstra* by Hemacandra (IV, 36 ff), one thinks that aggregates and elements characterize some specific places called *maṇḍala*s, in which the vital breath enters, moves and arrests. These *maṇḍala*s constitute five parts

[59] In each fortnight there are three moments called *pūrṇā*; the third of these coincides with the *viramānanda*, whereas the *ṣoḍaśīkalā* corresponds to the *sahajānanda* (cf. SU *Ṭippaṇī*, comm. on stt. 83-85). On the sixteen *kalā*s, cf. Gnoli-Orofino 1994: 199 note.

[60] Cf. VP, comm. on LKC III, 124; HT II.iii, 6 ff.

[61] It is worth noting that the space between the *ūrṇā* and *kaṇṭha*, and between *hṛt* and *nābhi*, is not related to any one of these delights (*ānanda*) (cf. Snellgrove 1987: 264 and SUṬ, ed., p. 54).

[62] Cf. VP, comm. on LKC IV, 111 (ed., vol. II, p. 206, line 8 ff).

in which we can divide each of the 'petals' (*dala*), i.e., channels, of the navel and, similarly, the two nostrils. The left nostril – connected with the *lalanā* – is characterized by the five elements (earth, etc.) and the right nostril – connected with the *rasanā* – by the five aggregates (perception, etc.)[63]. Thus, the unification of the breath implies the progressive assimilation of the five *maṇḍalas* flowing in the right channel (the *maṇḍalas* of the elements) and the five *maṇḍalas* flowing in the left channel (the *maṇḍalas* of the aggregates). These *maṇḍalas* dissolve gradually – the earth in water, and so on – and unify in the central channel where the *maṇḍala* of gnosis flows. This process is summarized by a contemporary teacher with the following words: "When one is highly advanced in the stage of completion, one never allows the white bodhicitta to be emitted but, as it descends to the very tip of the genitals, without (it) wavering, one retains it without any emission whatsoever. It is at this point that one experiences the initial moment of immutable bliss and that the material components of the body and the various active energies begin to be exhausted. This process has begun and it will continue as one proceeds in the later stages of meditation" (Dhargyey 1985: 143).

6) With concentration (*samādhi*), the last limb of the yoga, the progressive purification of the elements and the aggregates is complete. This purification entails the progressive suppression of the 21,600 breaths that occur in one day and one night and their replacement by the corresponding number of unchanging moments (*akṣarakṣaṇa*) of pleasure. It is also connected to the gradual attainment of the six wheels and of the twelve Earths[64]: from the top of the *vajra* up to the crown, 3,600 breaths are suppressed and two Earths are attained in each wheel[65].

cakra	*deities*	*bhūmis*	*śvāsas*
guhya	Locanā (Akṣobhya)	pramuditā; vimalā	3,600
nābhi	Pāṇḍarā (Vairocana)	prabhākarī; arciṣmatī	3,600
hṛdaya	Vajradhātvīśvarī (Amitābha)	sudurjayā; abhimukhī	3,600
kaṇṭha	Māmakī (Ratnasambhava)	dūraṅgamā; acalā	3,600
ūrṇā	Tāraṇī (Amoghasiddhi)	sādhumatī; dharmameghā	3,600
uṣṇīṣa	Viśvamātā (Vajrasattva)	samantaprabhā; jñānavatī	3,600
			21,600

[63] See Gnoli-Orofino 1994: 276 note 1, 279; and below, trans., notes 99 and 119.

[64] On the Earths, see below pp. 261-62, 298.

[65] See Gnoli-Orofino 1994: 76-7, 133, note 3.

During this process, the thirty-six elements that constitute the physical body stop their ordinary activity and reveal their adamantine nature: they appear like thirty-six deities, different (*anya*) from what they were before. The *yogin* remains in a pure condition devoid of conceptual construction. A halo of light radiates from the *śūnyabimba* (or *jñānabimba*) and also from the pores of his own skin. After three years and three fortnights, he becomes a Buddha with a 'body of gnosis' (*jñānadeha*). "With the culmination of this tantric path, one actualizes the body of empty form of the deity and consort and attains the consciousness that simultaneously directly experiences all phenomena and is, itself, of the nature of the great immutable bliss. Upon this attainment, one has become a fully enlightened Buddha [...]. Furthermore, one attains the four-fold Body of the Buddha [...]. Being a Buddha, one is now immensely capable of serving sentient beings. In just one instant, one is able to emanate oneself in many, many ways throughout the world in order to be of service to sentient beings"[66].

In the *ṣaḍaṅgayoga* tradition of the GS (which – as we have already seen – differs slightly from that of the Kālacakra)[67], during the *anusmṛti* and the *samādhi* there are respectively an irradiation and a reabsorption of the mind. After the mind has been arrested, the above-mentioned five signs are perceived and the mind (or the three worlds) is radiated in all the elements. More precisely, with the gradual rising of the signs, a progressive dissolution of the elements (earth into water, water into fire, and so on) occurs until one realizes the pure light or voidness. The dissolved elements have to be radiated throughout the universe. In the *samādhi* a kind of reabsorption of these elements occurs along with the realization of the unity of wisdom and means, that is, of a state of perfect purity. In this condition of purity (which is determined by the unchanging bliss, the last moment in the ascent of the *bindu* towards the *uṣṇīṣa*), the *yogin* gathers all the forms of existence, both movable and unmovable, in a single ball made of light and bliss, and inside this ball he sees the image of voidness (see above, pp. 20-22)[68].

[66] Dhargyey 1985: 157.

[67] "...there are two types of methods for attaining Buddhahood in the tantric practice. In the Guhyasamāja practice, for example, one actualizes the illusory body apart from the gross body and, in this way, attains full enlightenment. In contrast, in the Kālacakra system one actually extinguishes this material body and actualizes the body of the deity and consort. Both of these methods are perfectly authentic and they are completely effective". (Dhargyey 1985: 157-8).

[68] On the basis of this description, we cannot agree with Zigmund-Cerbu's statement that equates the Hindu *tarka* with the Buddhist *anusmṛti* (1963: 131-2). See also Pensa 1969: 526-7; cf. above note 3.

§2. THE FAMILIES

The realization of the sixfold yoga entails a different way of perceiving oneself and the world. All reality is seen by the *yogin* as the manifestation of divine energies that, according to Tantric Buddhism, can be divided – for didactic purposes – into the families of the Bodhisattvas. Each one of the elements of which the world is composed is ruled by one of the Bodhisattvas or one of their partners: form (*rūpa*) is purified by Vairocana, notion (*saṃjñā*) by Amitābha, and so on. In Kālacakra texts we have six families[69]. Vajrasattva is the head of the sixth family, which purifies the *jñānaskandha*, the *jñānadhātu*, the *manas*, and so forth[70].

Thus, through the sixfold yoga the *yogin* directly perceives and realizes the general interrelationship between all the planes of reality; an interrelationship that also extends through the microcosm and the different degrees marking the path of spiritual advancement. At this point, in some texts a description of reality is given that recalls some coeval (and some previous) Hindu speculations on the role of *vāc*, the word. The joining of the elements to each other and even the succession of time (*kāla*) is described as the combination and play of purely sonorous elements. Akṣobhya, Khaḍgin (Amoghasiddhi), Ratnapāṇi (Ratnasambhava), Kamaladhara (Amitābha) and Cakrin (Vairocana) are each associated with one of the vowels (both short and long: *a, i, ṛ, u, ḷ*, and *ā, ī, ṝ, ū, ḹ*) and with one of the five classes of consonants, which are both arranged according to the order described in Kālacakra texts (see VP comm. on LKC I, 8): gutturals (*ka, kha, ga, gha, ṅa*), palatals (*ca, cha, ja, jha, ña*), retroflexes (*ṭa, ṭha, ḍa, ḍha, ṇa*), labials (*pa, pha, ba, bha, ma*) and dentals (*ta, tha, da, dha, na*). Both the five vowels and the five classes of consonants correspond respectively to the elements: ether, wind, fire, water and earth[71]. The list also includes a couple of vowels (*visarjanīya* and *anusvāra*) not mentioned in the *GBh* and a sixth class of consonants, the spirants (*sa, ḥpa* – also called *upadhmānīya* – *ṣa, śa, ḥka* – also called *jihvāmūlīya*)[72]. The latter phonemes (*ḥ, ṃ* and spirants) are associated with Vajrasattva and

[69] See, for instance, SU, 161-172, LKC V, 101-107 and below, pp. 297-304.

[70] The complete table is in Gnoli-Orofino 1994: 79; see below, pp. 314-15. On this theme, see also NS III, 1-2 and AK (with AKU); GSPU (ed., p. 17); PAJS (VP, ed., vol. III, pp. 71-3); Tucci 1949: 67.

[71] Cf. Newman 1987a: 417-8; HTPṬ, MS H, fols. 14a-15a.

[72] Each of the five spirants belongs to one of the preceding classes: *sa* is a dental, *ḥpa* is a labial, and so forth.

correspond to the knowledge (*jñāna*) element. Phonemes can be combined according to a progression representing the phonetic counterpart of cosmic evolution and involution. From this perspective, temporal sequence (the solar year and the lunar month), which is nothing but the external manifestation of the interrelationship existing between all things, can be described in terms of phonematic combination. In the LKC (I, 8) we read: "A and so forth, the thirty – the vowels joined with HA, YA, RA, VA, LA – are the digits of the moon. Also, the day-maker sun courses in the series of KA and so forth endowed with vowels by [...] 360 solar days. HA and so forth, that are also vowels, are the *nāḍīs*. Gods, humans, and hooded nagas, as well as the birth places of living beings, are 'mantras'. Indeed, O king, the three realms are generated like this from A and so forth joined with KA and so forth"[73] (trans. Newman 1987a: 442-3).

The 360 days of the year correspond to the combination of each one of the consonants (30 in all) with each vowel (12 in all, if we also count *ḥ* and *ṃ*) (30×12 = 360). During the six months of the *dakṣiṇāyana*, the southern passage of the sun, we have 180 days characterized by a short vowel and one consonant. These syllables are divided in six groups, each one corresponding to the transit of a constellation (Cancer, and so forth) and to a class of phonemes according to the following sequence: *ṅa, ṅi, ṅṛ, ṅu, ṅḷ, ṅaṃ, gha, ghi, ghṛ*, etc. (see table in VP, ed., vol. I, p. 62; Newman 1987a: 458) – each class of phonemes includes 30 syllables divided into five groups of six sounds. The moon prevails over the sun and the night increases. During the six months of the *uttarāyaṇa*, the northern passage of the sun, we have 180 days characterized by a long vowel and a double consonant (*saṃyuktavyañjana*, lit., 'conjoined consonant'). These follow a regressive sequence: *ssāḥ, ssḹ, ssū, ssṝ, ssī, ssā, ḥpḥpāḥ*, etc., and correspond to Capricorn, and so on (see table in VP, ed. vol. I, p. 62; Newman 1987a: 459-60). The sun prevails over the moon and the day increases. Newman (1987a: 451) writes: "The six series, KA and so forth, are the six elements, space and so forth, and the six families. The five in each of them are the five elements and the five families, i. e., in one month there are five sections of six lunar days – the five families".

Rāhu corresponds to the transits of the constellations. These transits occur twelve times a day and, during each transit, on the microcosmic

[73] *ādyās triṃśat svarā ye hayaravalayutās te kalendor dinaiś ca*
kādyān vargān samātrāṃś carati dinakaraḥ śūnyaṣaḍvahnimānaiḥ ।
hādyā mātrāś ca nāḍyaḥ suranaraphaṇino bhūtayoniś ca mantrā
ity ādau kādiyukte bhavati khalu nṛpotpattir evaṃ tridhātoḥ ॥

level, the *prāṇa* flows into the *avadhūtī*. Therefore, the temporal progression is strictly related to breathing and its flow in the *nāḍīs*[74]. The white and black fortnights correspond respectively to the fifteen short "vowels" (*a, i, ṛ, u, ḷ, a, e, ar, o, al, ha, ya, ra, va, la*)[75] and fifteen long ones (*ā, ī, ṝ*, etc.). Each of the two groups is divided into three series of five digits (*kalā, tithi*) corresponding to *tamas*, *rajas* and *sattva*. Moreover, the digits – named respectively *nandā, bhadrā, jayā, riktā* and *pūrṇā* – are connected with one of the elements, ether, and so forth[76].

§3. Subdivision of the Aṅgas (sevā, etc.)

In some texts we find another subdivision of the yoga limbs. They are disposed in four groups, each one of which is equivalent to a different phase of yoga practice. The technical terms used (*sevā, upasādhana, sādhana* and *mahāsādhana*) for these levels first appear in the GSU, in Vajrapāṇi's LTṬ, in the HTPṬ (Section Nine, stt. 50-51), and then in the LKC[77].

Vajrapāṇi and Puṇḍarīka, commenting on GSU, 173cd-175ab and LKC IV, 120 respectively, explain that *sevā* (practice) corresponds to *pratyāhāra* and *dhyāna*, *upasādhana* (near-realization)[78] to *prāṇāyāma* and *dhāraṇā*, and *sādhana* (realization) to *anusmṛti*. Implicitly *mahāsādhana* (great realization) is related to *samādhi*.

This scheme does not agree with LKC (and VP) IV, 113-114. Both verses and commentary are cryptic, and the passage of the *GBh* in which these are glossed presents some obscure passages[79]. The most evident difference is that in LKC (and VP) IV, 113 *pratyāhāra*, *dhyāna*, *prāṇāyāma* and *dhāraṇā* are all considered to be aspects of the *upasādhana*, whereas *sevā* only represents an initial phase, in which the *yogin* performs some exercises of self-control, control of the breath (*prāṇasamyama*), and so on, in order to achieve worldly perfections (*siddhi*).

[74] Cf. HTPṬ, Kaiser Library, Kathmandu, MS 128, NGMPP, Mf. C14/6 fol. 23a ff.

[75] In the VP we read: *akārādilakārāntāḥ pañcadaśa svarāḥ – a i ṛ u ḷ | a e ar o al | ha ya ra la vā iti* (ed., vol. II, p. 33, lines 1-2).

[76] On this theme, see also Newman 1987a: 381-2, 418, 442-70; Gnoli-Orofino 1994: 220-1, note 3. On the names of the lunar digits, see also Varāhamihira's *Bṛhatsaṃhitā*, 99.2.

[77] See also GS XII, 60-76; Wayman 1977: 36-50.

[78] Cf. GSPU, ed., p. 115: *upasādhanam upa samīpe sādhyaṃ niṣpādyate iti kṛtvā.*

[79] The same text seems corrupt and must be emended in order to make sense; see below Text, fol. $13b_6$.

This kind of *sevā*, which represents an introduction to the practice of the six limbs of the yoga, can be compared with the 'common practice' (*sāmānyasevā*) described in the GSU (stanzas 134-140) where, as a matter of fact, a distinction is drawn between the 'common practice' and the 'supreme practice' (*uttamasevā*). The 'common practice' is connected to the four *vajras*, namely, the four moments that make up the *utpattikrama* (*śūnyatābodhi*, and so on), and to the *laukikasiddhi*; the 'supreme practice' is connected to the completion of the sixfold yoga that makes up the *utpannakrama* and to the *lokottarasiddhi*[80].

Invisibility, etc., are called 'common perfections'. Buddhas have said that supreme perfection is the means of accomplishing Buddhahood. The means disclosed by Bodhivajra is fourfold. In all the Yogatantras it is always honoured by the yogins. *'Practice' is called the first, 'near-realization' the second, 'realization' the third, and 'great realization' the fourth. Practice is twofold: common and supreme (*uttama*). The common one occurs through the four* vajras, *[whereas] the supreme one occurs through the six limbs. The first [*vajra*] is the intuition of voidness, the second is the seizing of the lunar* bindu, *the third is the arising of the image, and the fourth is the projection of the 'unchangings'*[81]. *The practice occurring through the four* vajras *is the common realization. The practice occurring through the ambrosia of knowledge has to be accomplished always and in every way. Having performed the [supreme] practice through the sixfold yoga, [the* yogin*] will accomplish the supreme realization. Supreme perfection does not arise in any other way*[82] [GSU, 134-140].

A reference to the four *vajras* is also present in LKC (and VP) IV, 114, where the different moments of the *yogin*'s generation of the chosen deity

[80] We should note that according to Nāropā (SUṬ, ed., p. 31) the *uttamasevā* is connected only to the first two yoga limbs (*pratyāhāra* and *dhyāna*), whereas according to the GSU it is related to all six yoga limbs.

[81] See HT I.iii, 2. Gnoli-Orofino (1994: 209) translate *akṣara* with 'sillaba'.

[82] *antardhānādayaḥ siddhisāmānyā iti kīrtitāḥ* | *siddhim uttamām ity āhur buddhā buddhatvasādhanam* || (134) *caturvidham upāyaṃ tu bodhivajreṇa varṇitam* | *yogatantreṣu sarveṣu śasyate yogināṃ sadā* || (135) *sevāvidhānaṃ prathamaṃ dvitīyam upasādhanam* | *sādhanaṃ tu tṛtīyaṃ vai mahāsādhanaṃ caturthakam* || (136) *sāmānyottamabhedena sevā ca dvividhā bhavet* | *vajracatuṣkeṇa sāmānyottamā ṣaḍbhir aṅgataḥ* || (137) *prathamaṃ śūnyatābodhir dvitīyaṃ bījasaṃgraham* | *tṛtīyaṃ bimbaniṣpattiś caturthaṃ nyāsam akṣaram* || (138) *ebhir vajracatuṣkeṇa sevā sāmānyasādhanam* | *sevā jñānāmṛtenaiva kartavyā sarvataḥ sadā* || (139) *sevāṃ ṣaḍaṅgayogena kṛtvā sādhanam uttamam* | *sādhayed anyathā naiva jāyate siddhir uttamā* || (140). Cf. also SUṬ (ed., pp. 29-30).

are related to the different phases of man's life and to *sevā*, etc. In this stanza, there is also a reference to the correlation between human life and the four *vajra*s, which in this case are the *vajra* of the body, word, mind and knowledge. This correlation is clearly expounded in LKC (and VP) II, 17ab. The *kāyavajra* is present from conception until birth, the *vāgvajra* from the first breath until the eruption of the milk teeth, the *cittavajra* from the appearance of the milk teeth onward, and the *jñānavajra* from the loss of the milk teeth and the consequent appearance of new teeth until the period in which a person is able to procreate (12 years old for woman, and 16 for man): *garbhe śrīkāyavajraṃ prathamam iha bhaved vāksvarūpaṃ prasūte cittaṃ dantodbhave vai punar api patanād udbhave jñānavajram*[83].

In some Buddhist texts the same concept of *sāmānyasevā* and *uttamasevā* is expressed through another pair of terms: *utpattikrama* and *utpannakrama*[84]. The first marks a phase that could be defined 'introductory', the second a phase of accomplishment. The latter phase consists in the practice of the sixfold yoga. It is central to the meditative practice, since it is the only means that enables the *yogin* to achieve the Great Perfection (*mahāsiddhi*), *mahāmudrā*. All the other practices, albeit necessary, represent preliminary steps based on conceptual constructions (*vikalpa*) that merely permit the achievement of worldly perfections[85]. These practices can be also performed through some yogic exercises (breath-control, recitation of particular *mantra*s, and so forth), but are not comprised in the practice of true yoga.

Sometimes no technical term is used, in order to emphasize the distinction between these two kinds of practices. In the LTṬ, for instance,

[83] In the VP (ed., vol. I, p. 165, lines 3-8) we read: *atra prathamaṃ garbhe śrīkāyavajraṃ bhavati prasūtyavadhiṃ yāvat, kāyāvayavaniṣpattir ity arthaḥ* | *tataḥ prasūte vāgvajraṃ prāṇasaṃcāraḥ prāṇotpattiḥ* | *tataś cittaṃ saṃjñāgrāhakaṃ dvātriṃśaddantodbhāve sati bhavati* | [...] *punar api dantapatanād dvātriṃśaddantodbhave sati strīṇāṃ dvādaśavarṣāvadhi jñānavajraṃ śukracyutyavasthālakṣaṇaṃ sahajānandalakṣaṇaṃ narāṇāṃ ṣoḍaśavarṣāvadher veditavyam iti kāyavākcittajñānaniṣpattikathanam* |.

[84] The compound *utpannakrama* has been translated in several ways, such as "process of the perfected or fully developed nature" (Shendge 1967: 134), "accomplishment process" (Orofino 1996), "completion process" (Newman 1987a), "processo di adempimento" (Gnoli-Orofino 1994), "Stufe des Entstandenseins" (Grönbold). It is explained in the *GBh* with the following words: *utpanno niṣpanna ākāśabhāvanāgamyaḥ* | *tasya kramo dhūmādimārgaḥ* (fol. $6b_{4-5}$). On the difference between *utpattikrama* and *utpannakrama*, see also Shendge 1967: 129-34.

[85] Through *mantra*s, and so on, one cannot obtain true perfection, see *Advayasiddhi*, 2, JS I, 5, *GBh* (see below, p. 248, note 37).

Vajrapāṇi clearly hints at these two kinds of yoga: that performed by beginners with the aiṃ of achieving worldly perfections and the yoga performed in order to reach the *lokottarasiddhi*. In both cases he speaks of *pratyāhāra*, but the distinction between these two kinds of *pratyāhāra* is clear. The first is performed through the utterance of the syllable *oṃ* and is connected with certain breathing exercises; the second is the first limb of the yoga. In the first case one can obtain the mundane *yogin*'s nature; in the second case one can achieve the supramundane *yogin*'s nature, namely, Buddhahood[86].

§4. Anupamarakṣita's ṢY and Other Texts on the Sixfold Yoga

Anupamarakṣita, who is quoted by Nāropā (956-1040), lived between the end of the X and the beginning of the XI century. His main work, the ṢY, cannot be considered original. Apart from the nine initial stanzas composed by the author, this text consists of a well arranged collage of quotations drawn from other works (see Basic Structure of the ṢY) and connected sporadically through short sentences. Furthermore, the central corpus of these quotations is also present in a later work, the SUṬ by Nāropā, who quotes one of the introductory verses by Anupamarakṣita (see below p. 80, verse *jha*). However, since Anupamarakṣita presents these quotations in a more linear and congruent manner than Nāropā (cf. Gnoli-Orofino 1994: 101-2), the ṢY, along with the *GBh* by Raviśrījñāna, is certainly the most famous and exhaustive treatment of the sixfold yoga in the Buddhist tantric tradition of the Kālacakra[87]. This is proved by the great success of this work in India and Tibet beginning in the XI century[88].

[86] See below, pp. 284-86.

[87] Anupamarakṣita quotes several verses from the VP, the LKC and the *Tantrottara* that are not present in the SUṬ, whereas Nāropā cites and glosses stanzas 133-157ab of the GSU, some of which are quoted by Raviśrījñāna in the *GBh*. On Nāropā's and Anupamarakṣita's date, see below, note 101.

[88] One of the most significant parts of the ṢY is quoted from the section devoted to yoga in the LTṬ by Vajrapāṇi (Peking ed., # 2117). He attempts to interpret the first ten and a half stanzas of the CST (also called *Laghusaṃvaratantra* or *Herukābhidhānatantra*) – a work of seven hundred stanzas that briefly explains the teaching of the *Lakṣābhidhānatantra* (a text that probably never existed, which is considered to be the basic tantra of the Saṃvara school) –, not only in light of the Saṃvara doctrines, but also according to the Kālacakra teachings. The tendency (also present in Hinduism) to interpret originally independent and not always consistent texts and teachings (even though belonging to the same tradition) as

As a matter of fact, several sources deal with the teacher lineage (*guruparamparā*) of the Anupamarakṣita school of *ṣaḍaṅgayoga*. These sources (all in Tibetan, with the exception of the *GBh*) include:

1) the Tibetan translation of Raviśrījñāna's *Ṣaḍaṅgayogaṭīkā*;

2) four works by Bu-ston (1290-1364) (*1: dPe-med-'tsho'i-sbyor-drug-gi-brgyud-pa*, which is contained in the *gSang-sngags-rgyud-sde-bzhi'i-gzungs-'bum*; *2: Bla-ma-dam-pa-rnams-la-gsol-'debs-kyi-dpe-le-tshan-brgyad-pa*; *3: sByor-ba-yan-lag-drug-gi-sngon-'gro'i-rim-pa*; *4: gSan-yig*);

3) one work by Tsong-kha-pa (1357-1419) (*sByor-ba-yan-lag-drug-gi-rdzogs-rim-gyi-gnad-bsdus-pa*, a text compiled by rGyal-stengs-pa, a disciple of Tsong-kha-pa);

4) the *Blue Annals* (*Deb-ther-sngon-po*) by 'Gos-lo-tsā-ba gZhon-nu-dpal (1392-1481);

5) a work by Padma-dkar-po (1526-1592) (*dPe-med-'tsho'i-lugs-kyi-rnal-'byor-yan-lag-drug-pa'i-khrid-rdo-rje'i-tshig-'byed*).

These texts have been studied by Grönbold (1982), who has analysed the differences between their accounts and who has also proposed a lineage chart in which all the teachers mentioned are placed in successive order, from Vajradhara until Padma dkar-po. All the sources, excluding the *Blue Annals* (Roerich 1979: 764, 800)[89], consider Dharmākaraśānti to be Raviśrījñāna's teacher; the same statement is made at the beginning of the Tibetan translation of Raviśrījñāna's two works dealing with *ṣaḍaṅgayoga* (namely, the *GBh* and the *Ṣaḍaṅgayogaṭīkā*). The admissibility of this affirmation is proved by the following arguments:

different ways of explaining a single view is justified by a dictum often repeated by Vajrapāṇi and Vajragarbha (cf., for example, HTPṬ, MS H, fols. 16b, 25a): *tantraṃ tantrāntareṇa boddhavyam*, "A *tantra* has to be understood on the basis of another *tantra*". A MS of the CST (Peking ed., *Tantrarājaśrīlaghusaṃbaranāma*, vol. 2, # 16, pp. 25-40) is preserved in the Baroda Library (Gaekwad Oriental Institute, MS 13285, Baroda). It has been described in *Dhīḥ* 13 (1992) 7-9, where only the first four stanzas are published. Another MS is in the Kaiser Library, Kathmandu (*Herukābhidhānatantra*, MS 410, NGMPP, Mf. C44/3). Among the commentaries available in manuscript, there is the *Cakrasaṃvaravivṛti* (NAK, MS 3-720, NGMPP, B112/21+113/1) and the *Cakrasaṃvarapañjikā* by Jayabhadra (NAK, MS 5-112, NGMPP, Mf. B30/43; MS 3-365, NGMPP, Mf. B30/41). A modern MS of the *Cakrasaṃvarapañjikā* is also preserved in the IsIAO Library among G. Tucci's MSS (not catalogued). Stanzas of the CST can be found in the *Abhidhānottaratantra*.

89 The *Blue Annals* state that Raviśrījñāna was the teacher and not the disciple of Dharmākaraśānti (see also Grönbold 1969: 129).

A) As we have said, in the Tibetan translation of the *GBh* there is a sentence declaring that Raviśrījñāna was Dharmākaraśānti's disciple. This sentence is not present in the Sanskrit manuscript of the *GBh*, but is found with a few differences in the translation of the *Ṣaḍaṅgayogaṭīkā*, the commentary by Raviśrījñāna on another text by Anupamarakṣita devoted to the sixfold yoga (see Appendix VIII).

We should note that in the Sanskrit manuscript of the *GBh*, the sentence in which Dharmākaraśānti is mentioned could be missing due to a case of *saut du même au même*, whereas it may actually have been present in the two copies of the *GBh* that the author of the *Blue Annals* declares to have read in Indian books, i. e., in Sanskrit manuscripts (Roerich 1979: 764). As a matter of fact, the declaration by 'Gos-lo-tsā-ba gZhon-nu-dpal, that Raviśrījñāna's statement is an example of the unreliability of some of the accounts by Indian teachers (Roerich 1979: 764), makes sense only if the Tibetan historian believed that this sentence was really by Raviśrījñāna and not an addition made by a Tibetan translator[90].

B) The author of the *Blue Annals* preferred to follow Śākyaśrībhadra's statement (ca. 1127-1225) that Raviśrījñāna was Dharmākaraśānti's teacher.

In this case, it would be logical to admit that Raviśrījñāna was elder than Dharmākaraśānti and that he was the disciple of Sādhuputra Śrīdharānanda. Nevertheless, we should remember that, at another point of the *Blue Annals*, the same 'Gos-lo-tsā-ba gZhon-nu-dpal writes that Dharmākaraśānti (along with Bhāskaradeva) was a disciple of Sādhuputra (Roerich 1979: 761), the direct disciple of Anupamarakṣita[91]. J. Newman (1987a: 82, note 28) refers to a note by L. Chimpa and A. Chattopadhyaya where it is emphasized that two of Sādhuputra's works were apparently written for Dharmākaraśānti[92]; a fact already cited by Grönbold (1969: 126-7). Moreover, in Tāranātha's *rGya-gar chos-'byung* (fol. 124a) it is declared that during the period of the four Sena kings the Law was nourished by Dharmākaraśānti and others shortly after *Śubhākaragupta, *Raviśrījñāna, *Nayakapaśrī and *Daśabalaśrī[93].

[90] *spyir na rgya gar ba dag la yang gtam nges pa med pa srid de | nyi ma dpal gyis mdzad pa'i yan lag drug gi 'grel pa dpang gis bsgyur bar nyi ma dpal chos 'byung zhi ba'i slob mar byas la paṇ chen rin po che'i gsung gis nyi ma dpal ni chos 'byung zhi ba'i bla ma yin zhes gsung la | kho bos rgya dpe gnyis mthong ba la yang de kho na ltar snang ngo |* (fol. $672_{4\text{-}5}$).

[91] That Bhāskaradeva was Śrīdharānanda's disciple is also stated in another passage of the *Blue Annals* (Roerich 1979: 795).

[92] Chimpa-Chattopadhyaya 1970: 308, note 18.

[93] Chimpa-Chattopadhyaya 1970: 316.

Of course, it is possible that there was a small age difference between Dharmākaraśānti and Raviśrījñāna, and that in some particular field Dharmākaraśānti could actually have been Raviśrījñāna's teacher, but probably not in the *ṣaḍaṅgayoga*.

C) Moreover, B. Lāl has recently pointed out (AK, ed., p. xxxi) that in the commentary by Vibhūticandra on one of the initial verses of the AK it is declared that Dharmākaraśānti was Raviśrījñāna's teacher: "*yat* [...] *paṇḍitacakracūḍāmaṇer dharmākaraśānticaraṇād adhigataṃ jñānaṃ tad dīpyate* [*taṭ ṭipyate*: ed.] *likhyate samāsāt saṃkṣepāt*" (AKU, ed., p. 113).

On the basis of these arguments, in the introduction of the *GBh* I have retranslated the missing sentence into Sanskrit. The whole passage, in which I have also made other minor emendations (see notes in the Text below), could be translated in the following way:

*Having honoured the Lord, the Glorious Kālacakra, and the masters (*guru*), who are burdened (*guru*) with virtues, I compose the* Guṇabharaṇī, *a commentary on the Glorious [Anupamarakṣita's]* Ṣaḍaṅgayoga.

Here, the teacher Anupamarakṣita, whose flow of thought was purified by the continuous exercise of knowledge of external and internal [realities], spent twelve years at Śrīkhasarpaṇa[94] meditating on the teaching of reality devoid of base and conceptual construction. Here, when he was sleeping, distressed because he was unable to obtain higher knowledge [lit. 'particular acquisition'] (*viśeṣādhigama*), he received a command by Vajrayoginī: "O son, go to Vikramapura[95], there you will receive higher knowledge!". Greatly esteeming her command, he went to Vikramapura, followed by his disciple of that time, the great learned Sādhuputra Śrīdhara[96]. Here, on a full moon night, at midnight, he received a teaching from the Blessed One who, having assumed the semblance of an ascetic, appeared in front of him: "O son, this is the truth". As soon as he received this teaching, he entered into *samādhi* and the

[94] According to J. Newman (1987a: 87, note 45; 1991: 70) "the Khasarpaṇa *vihāra* was nearby and attached to the great Somapura *vihāra*, the ruins of which are located at Paharpur, Rajshahi District, Bangladesh". See also Tatz 1987: 701 and note 31. See also Grönbold 1969: 57, note 3.

[95] "Vikramapura is probably the modern Bikrampur in the region of Dacca" (M. Tatz, op. cit., p. 700, note 23). See also Grönbold 1969: 58, note 4.

[96] The author of the *Kālacakrasādhana*, the *Kālacakramaṇḍalavidhi* and the SU*Ṭippaṇī*. The latter work has been edited by R. Gnoli (1997b). On Sādhuputra Śrīdharānanda, see also Grönbold 1969: 126-7.

Blessed One vanished. Then, as soon as the night passed, he came out *samādhi*. He, the glorious master, the *mahātmā*, passed on his experience to the glorious Śrīdhara, [his] honourable assistant. The latter, in his turn, endowed with supreme compassion, passed on his experience to the great learned Bhāskaradeva, after having understood that [his disciple] was from every aspect worthy of receiving the teaching. Subsequently, this glorious master, who was a great learned one, an omniscient one in a time of degradation (*kaṣāyakālasarvajña*)[97], instructed Dharmākaraśānti, a venerable master, a jewel-mine of incomparable and unquestionable virtues, such as compassion. The truth has also been reached by me, Raviśrī, a wise one in the series of teachers that is at the feet of the glorious master [Anupamarakṣita]. This is the masters' chain (G fols. $1b_1$-$2a_1$).

As we have already seen, this passage is also present, but with a few differences, in the introduction of the *Ṣaḍaṅgayogaṭīkā* by Raviśrījñāna (see Grönbold 1984)[98]. The Tibetan translation of these two passages (that of the *GBh* and that of the *Ṣaḍaṅgayogaṭīkā*), which in neither case corresponds fully to the Sanskrit manuscript of the *GBh*, has been transcribed below (pp. 189-90; Appendix VIII).

We also have some information about the date of Dharmākaraśānti. From the colophon of his *Kālacakrabhagavatsādhanavidhi*[99], it transpires

[97] On the *kaṣāyakāla* see, for instance, *Lalitavistara*, XVII, 11-12 (ed. by P.L. Vaidya, p. 188), *Saddharmapuṇḍarīkasūtra*, II (ed. by P.L. Vaidya, pp. 28-9); for other references, see Edgerton 1970 vol. II: 174.

[98] In this paper, the German scholar has shown the principal characteristics, the structure and the importance of this account, also on the basis of passages from other works in which this story is expounded (1: *sByor-ba yan-lag drug-gi sngon 'gro'i rim-pa* by Bu-ston, 2: *Blue Annals*, 3: *Chos-'byung bstan-pa'i padma rgyas-pa' nyin byed* and 4: *dPe-med-'tsho'i lugs-kyi rnal-'byor yan-lag drug-pa'i khrid rdo-rje'i tshig 'byed* by Padma-dkar-po, 5: *rGya-gar chos-'byung* by Tāranātha, and 6: *dPag bsam ljon bzang* by Sum-pa mkhan-po ye-shes-dpal-'byor).

[99] *iti śrīmallokeśvaranirmāṇapuṇḍarīkaviracitavimalaprabhoddhṛtaḥ śrīkālacakrabhagavatsādhanavidhiḥ samāptaḥ* | *kṛtir iyaṃ kṣmāpālagopālakirāta*[*sic*, read *°kirīṭa°*; in the MS preserved in Kathmandu (see below in this note) we read *°kirīta°*, fol. $48a_5$] *koṭighaṭitacaraṇasarasijamahāpaṇḍitadharmākaraśāntipādānām* ||.

In a note (Sferra 1995: 359, note 1), I erroneously ascribed the authorship of the *Kālacakrabhagavatsādhanavidhi* to Puṇḍarīka. Two MSS of this work are available: 1) Tokyo (Matsunami 1965: 42-3, MS No. 100); 2) Kathmandu (P.B. Kamsakara, Private Collection, NGMPP, Mf. E22290/1104/5); cf. *Dhīḥ* 11 (1991) 10-2. The text has been published recently in *Dhīḥ* 24 (1997) 129-174.

that he lived and taught under the patronage of king Kṣmāpāla (= Mahīpāla II), who ruled around 1070[100].

Thus, I propose the following line of descent:

Vajradhara	(rDo-rje-'chang; rDo-rje-'dzin)
Anupamarakṣita	(dPe-med-'tsho; dPe-med-bsrung-ba)[101]
Śrīdharānanda	(dPal-'dzin) ca. 1040 (coeval with Nāropā)
Bhāskaradeva	('Od-byed-lha; 'Od-mdzad-lha)
Dharmākaraśānti	(Chos-kyi-'byung-gnas-zhi-ba) ca. 1070 (coeval with Mahīpāla II)
Raviśrījñāna	(Nyi-ma-dpal-ye-shes) 11th-12th cent.
Ratnarakṣita	(Rin-chen-'tsho)
Vibhūticandra	(Bi-bhū-ti-tsandra) 12th-13th cent.[102]

It should be kept in mind that, as already noticed by Grönbold (1982: 340-1), Vibhūticandra was at the centre of different traditions of the *ṣaḍaṅgayoga*. He would also have received the *ṣaḍaṅgayoga* teaching by Śabarī (see Roerich 1949: 727, 796).

It is worth mentioning that in the bsTan-'gyur (rGyud-'grel) another ṢY by Anupamarakṣita (vol. 47, # 2083) is preserved along with its commentary, the ṢY*ṭīkā* by Raviśrījñāna (vol. 47, # 2084)[103]. Both texts have been translated into Tibetan by Vibhūticandra.

In the Tibetan Tripiṭaka there are several texts on the sixfold yoga[104]:

1) the *Ṣaḍaṅgayoganāma* by Vajrapāṇi (vol. 47, # 2080), which is simply a copy of the section on yoga of the LTṬ by Vajrapāṇi (see below pp. 119-135),

2) the *Triyogahṛdayavyākaraṇanāma* by Mañjuśrīrājakīrti (vol. 47, # 2087),

[100] See Newman 1987a: 90. Cf. also AKU, ed. p. 113, line 20. Mahīpāla I ruled between circa 974/977 and 1026/1027 and therefore in a period that, at the best, can coincide with the beginning of the first diffusion of the Kālacakra teachings and the compilation of the LTṬ and the HTPṬ. J. Newman has recently pointed out that the LKC and the VP were probably composed between 1025 and ca. 1040 CE. See Newman 1998b.

[101] It is worth mentioning that according to Tāranātha Anupamarakṣita lived during the period of kings Bheyapāla (1008-1040) and Neyapāla (1040-1075) (Chimpa-Chattopadhyaya 1970: 307). On Nāropā's date, see Wylie 1982.

[102] On Vibhūticandra and his life, see Stearns 1996.

[103] Anupamarakṣita also wrote other works (see Grönbold 1984: 55-6): 1) *Śrīkhasarpaṇalokeśvaravistarasādhana* (*Sādhanamālā*, 24, ed., pp. 54-62; Peking ed., vol. 79, # 3686), 2) *Āryakhasarpaṇasādhana* (Peking ed., vol. 80, # 4233), 3) *Tārāsādhana* (*Sādhanamālā*, 98, ed., pp. 200-206; Peking ed., vol. 80, # 4313), 4) *Āryatārābhaṭṭārikāsādhana* (Peking ed., vol. 48, # 2105), 5) *Āryamañjuśrīnāmasaṃgītyamṛtabindupratyālokavṛttināma* (Peking ed., vol. 48, # 2112).

[104] Cf. Grönbold 1983c. In the sDe-dge edition (bsTan 'gyur rgyud), all the texts concerning the *ṣaḍaṅgayoga* are in vol. pa, fols. 198b-328b.

3) the *Āryakālacakrapādasampradāyanāmaṣaḍaṅgayogopadeśa* by Āryakālacakrapāda (vol. 47, # 2088),

4) the *Śrīkālacakropadeśayogaṣaḍaṅgatantrapañjikānāma* by Avadhūtīpāda (vol. 47, # 2089),

5) the *Ṣaḍaṅgayogopadeśa* by Cilu (vol. 47, # 2090),

6) the *Yogaṣaḍaṅganāma* by Śrīśabarīśvara (vol. 47, # 2091),

7) the *Yogamālā* by Buddhakīrti (vol. 47, # 2092),

8) the *Ṣaḍaṅgayoganāmaṭīkā* by Candrakīrti (vol. 60, # 2651),

9) the *Ṣaḍaṅgayogālokakrama* by Śrīvairocanavajra (vol. 65, # 2742),

10) the *Ṣaḍaṅgayoganāmaṭīkā* by Paṇḍita Smṛti (vol. 66, # 2764),

11) the *Ṣaḍaṅgayoganāma* (anonymous) (vol. 66, # 2765),

12) the *Ṣaḍaṅgayoganāma* by Nāgārjuna (vol. 85, # 4792). The major part of this work corresponds verbatim to a section of the GSPU (ed., pp. 116-9: *pratyāhāras tathā dhyānaṃ* [...] *samādhir iti ṣaṣṭham aṅgaṃ kathyate*; see above pp. 17-21). It finishes with a list of teachers according to the GS lineage[105].

The sixfold yoga is also dealt with in other texts. Among these, the *Śrīkālacakranāmatantragarbha* is worth mentioning. It is a short work of 47 *ślokas*, translated into Tibetan by Bhadrabodhi (vol. 1, # 6)[106] and glossed by Puṇḍarīka (Āryāvalokiteśvara) in the *Kālacakratantragarbhavṛttivimalaprabhānāma* (vol. 81, # 4608). The yoga is also treatened in some parts of the *Śrīparamārthasevā* by Puṇḍarīka (vol. 47, # 2065)[107] and of the commentary on the GS by Cilu (vol. 63, # 2709). Other important teachings on the sixfold yoga are present in the works of Bu-ston, Tsong-

[105] See Wayman 1977: 36, 164; Grönbold 1982: 338.

[106] J. Newman assigns the authorship of this work to Yaśas (1991: 63).

[107] The Sanskrit text of this important work was seen by A. Otto Francke at the end of the 19th century. He sent the transcription of the first two folios to F. Kielhorn, who published it. This transcription comprises stanzas 9-12 (see Kielhorn 1969: 838). At the beginning of this century a photographic copy of the MS examined by Francke was made by H. Maspero. Now, all hope of finding the Sanskrit text of the *Paramarthasevā* is confined to the photos, because the original palm-leaves were probably destroyed in a fire that broke out during a robbery at the monastery where they were preserved along with other texts (see Finot 1934: 1-4). R. Torella has tried to find the photos of this MS among Maspero's papers in Paris (January 1996), but for the moment no trace of them has been found. Other verses of the *Paramārthasevā* can be found in other texts (*Subhāṣitasaṃgraha*, *GBh*, SUṬ). On this work see Sakai 1960: 359-352. An incomplete MS of the *Paramārthasevā* has been recently identified by J. Newman (1998a: 314, note 5). The MS is kept in the NAK, where it is "misleadingly catalogued under the title *Kālacakratantra*" (MS No. 5-7235, NGMPP reel No. B 30/31).

kha-pa (1357-1419) and rGyal-tshab-dar-ma-rin-chen (1364-1432) (see Chandra 1966: 11-15)[108].

Another short work (3 folios) entitled *Ṣaḍaṅgayoga* is preserved in the NAK[109]. I thank very much Prof. Kameshwar Nath Mishra, who most kindly gave me a photographic copy of this MS in Rome (March 1996). It consists in a summary of a part of the *GBh*, which appears also with a few differences in the AP by Abhayākaragupta (see below, Appendix IX)[110].

§5. About This Edition

The ṢY by Anupamarakṣita has been critically edited and translated into a modern language here for the first time. The Italian translation of some passages, those corresponding to the SUṬ, is found in Gnoli-Orofino 1994 (see Basic Structure of the ṢY). As regards the critical edition of this text and its commentary I have adopted the following criteria.

With the meeting of two vowels, or of a vowel and a diphthong at the end and at the beginning of words, I preferred leaving the *sandhi* in the form in which it appears in the MSS, even if the latter contradict the standard rules of vowel combination and do not reflect a constant practice. In MS G, for example, we read: *parvvadivase arddharātrasamaye*

[108] Bu-ston's teachings on the sixfold yoga have been edited by L. Chandra in *Collected Works of Bu-ston*, International Academy of Indian Culture, New Delhi, 1965, part 3. These teachings are divided in the following way: folios 295-314 concern notes on *ṣaḍaṅgayoga*, folios 315-324 genealogies of sixfold yoga masters, 347-360 preliminary performances of *ṣaḍaṅgayoga*, 361-480 guide to the six limbs, and 569-574 the *yantra* of the sixfold yoga. Bu-ston also composed a genealogy of the *ṣaḍaṅgayoga* according to the Vibhūticandra school (TWB 5170.3: MA 3b) and another one according to the Anupamarkṣita school (TWB 5170.4: MA 3b-4a). Tsong-kha-pa composed some *vajragāthās* on the sixfold yoga (TWB 5275.56: KHA 52a; 5351: DA 1-22). "His oral teachings on the *ṣaḍaṅgayoga* have been recorded by rNam-dkar-bsdod-nams (TWB 5388: NA 1-22), by Shar-kha-ba-rin-chen-chos-rgyal (TWB 5376: DA 1-5), by rGyal-stengs-pa (TWB 5352: DA 1-21), or anonymously (TWB 5375: DA 1-7)" (Chandra 1966: 13-4). rGyal-tshab-dar-ma-rin-chen wrote an outline on the sixfold yoga (TWB 5431).

[109] It is part of a MS referred to as a whole as '*Sādhanavidhāna (Bauddhagrantha-saṃgraha)*': NAK, MS 3-693, NGMPP, Mf. A936/11, fols. $36a_7$-$37b_6$. It has been described in *Dhīḥ* 8 (1989) 15.

[110] Cf. 1) NAK, MS 5-21, NGMPP, Mf. A48/2, fol. $26a_{1-5}$; 2) Library of the Asiatic Society of Bengal, Calcutta, MS 3827, fols. $64a_2$-$64b_3$. Abhayākaragupta, in turn, probably summarized this part of the *GBh*. On Abhayākara's date, see Bühnemann 1992. Cf. also Newman 1987: 92-3.

'vadhūta<m> instead of *parvadivase 'rdharātrasamaye 'vadhūtam* (fol. 1b$_4$) and °*saṃkhyayā ānta* instead of °*saṃkhyayānta* (fol. 2a$_5$)[111]. In MS V$_3$ we find *gagane uḍur* instead of *gagana uḍur* (fol. 273b$_3$); °*dṛṣṭyā iti* instead of °*dṛṣṭyeti* (fol. 317b$_2$), etc. When the meeting of two vowels occurs at the end of a verse, I preferred putting two (or one) *daṇḍa*s in the text and, if necessary, modifying the *sandhi* of the MS (or of the MSS). For example, in MS G we read *yathārkka iti* (fol. 7a$_4$), but I have changed it to *yathārkaḥ // iti.*

In almost all the MSS used, we find the ending °*añ* instead of °*aṃ* before the palatals *c, ch, j* and *jh.* Sometimes we find the nasal 'n' instead of the *anusvāra* when the word that follows begins with a dental or with the nasal 'n'. The *anusvāra* inside the word (or also at the end of the word) is usually written as 'm', 'n', or 'ṅ', respectively before semivowels, dentals and gutturals; for example, in MS G we read *samvat* (fol. 1b$_2$), *sandoha* (fols. 6a$_1$, 19b$_4$), *santati* (fol. 1b$_2$), *saṅgraha* (fol. 13a$_6$, even if in the same line also the form *saṃgraha* occurs), *kartavyaṅ kathaṃ* (fol. 3b$_2$), *kīrttanaṅ guṇo*° (fol. 3b$_3$) and *'staṅgate* (fol. 24b$_6$). In all the MSS the *anusvāra* is often at the end of the sentence before the *daṇḍa*[112]. The consonant or semi-vowel following an 'r' is doubled (with a few exceptions, such as in MS G, where we find *gurupāraṃparyam*; fol. 1b$_7$). The words *tattva, sattva,* and so on, are written respectively *tatva, satva,* and so on. The alternance of the palatal sibilant with the dental sibilant occurs in MS G, but without any regularity; for instance, in line 1b$_3$ we read *śa ca*, whereas in line 1b$_5$ *sa ca*; in line 20a$_5$ we find *prabhāsvara* and in line 2b$_6$ *prabhāśvara.* In MS V$_3$ we read *sarīra* instead of *śarīra* (see, for instance, fol. 214a$_4$)[113]. Sometimes, at the end of a word we find the dental or the lingual instead of the corresponding nasal, such as *bhāvayet nāsikāgre* (B$_1$, fol. 78b$_5$), *kuryāt mantrīti* (B, fol. 57b$_7$-58a$_1$) and *ṣaṭ nimittāni* (G, fol. 20a$_{3-4}$). Finally, in MS A$_1$ we can note that before a word beginning with 'ā' it is possible to find a final 'm' when 'n' should be expected, such as *bhagavām āha* instead of *bhagavān āha* (cf. fol. 45a$_1$). Other irregularities

[111] Sometimes an *avagraha* is used in order to explicit the *sandhi* inside a compound; cf. MS G, fol. 26b$_3$, where we read *sudurjjayā 'bhimukhī*° and *dūraṅgamā 'calā*°.

[112] In MS G the final "m" (when followed by a vowel) is episodically precedeed by an *anusvāra* (presumably a slip in handwriting), such as °*vyatītaṃm acitta*° (fol. 3b$_1$) and *teṣāṃm indriyair* (fol. 23b$_1$).

[113] It is worth mentioning that in MS G there are other irregularities. For instance, we find *niḥsvāsam* (neuter; fol. 22a$_1$) and *niḥsvāsaḥ* (masculine; fol. 21b$_5$), and also *niśvāsa* (fol. 26a$_1$); *gagaṇa* (fol. 20a$_2$) and *gagana* (fol. 20a$_4$).

can be traced; in MS V_3, for instance, we find *daśavidhaḥ dhūma°* instead of *daśavidho dhūma°* (fol. $315b_5$). In all of these cases the *sandhi* has been standardized. Some words that appear in MS G could denote linguistic peculiarities: *madda* for *manda* (fol. $4a_3$), *mahimām* for *mahimānam* ($6a_5$)[114], and *suśiṣita* for *suśikṣita* ($6a_3$)[115].

All the other changes I have made to the text (including the elimination of *daṇḍa*s or their shifting) are noted in the Critical Apparatus, with the exception of the double *daṇḍa*, which I have placed only at the end of the paragraphs (in the MSS there is no regularity) and the verses.

Sometimes I have also pointed out in the notes the handwritten corrections of the copyist (see, for instance, MS G, fols. $19b_6$, $21a_1$).

The MSS used in the ṢY for the section taken from the LTṬ belong to three families: A and A_1 belong to a hyparchetype [α], B and B_1, to a hyparchetype [β], and C to a hyparchetype [γ]. I have also consulted a modern copy of MS A (henceforth A_c), which G. Tucci brought from Nepal. It is preserved in the IsIAO Library in Rome (not catalogued) and is written on Nepalese paper in Devanāgarī characters with nine lines per page (cm. 32×16). There are some corrections above the incorrect words. The MS is numbered in the right margin of the verso. In the Critical Apparatus I have only recorded a few of the different readings of this MS. More information on it and on the relationship between the codices of the work by Vajrapāṇi, is given in the edition of the LTṬ by C. Cicuzza (Serie Orientale Roma, vol. 86); therefore it is not necessary to deal with this subject at length.

The italics in the text indicates the parts that have been retranslated from Tibetan. Obviously, I do not claim to have perfectly restored the original text of these parts. However, I think that, at least in this case, a retranslation, even if imperfect, could be useful in finding the original text in other MSS and in giving an idea of how this text may have been articulated in Sanskrit (cf. Seyfort Ruegg 1992: 388). In the Basic Structure of the ṢY (below, pp. 63-65) I have adopted the technical terminology proposed by Ernst Steinkellner (1988).

The paragraph titles have been inserted into the translation in order to help the reader; they are not present in the original work. In the text the words glossed are in bold character. Occasionally I have used two semi-colons in order to place a sentence between brackets (see, for instance, MS

[114] See below, p. 83, note on line 20.
[115] See below, p. 83, note on line 14.

G, fol. $6b_{6\text{-}7}$). Additions are usually placed between two hooked parentheses (<...>) and explained in the critical apparatus. Shifted sentences are placed between brackets ([...]). Furthermore, I have put the sentences or words that I was not able to understand fully or that seem uncertain between two *cruces desperationis* (†...†).

The Tibetan texts of the ṢY and the *GBh* have been printed here to allow the reader to make an immediate comparison with the Sanskrit text.

For Tibetan orthographic transcription – which is based on the sDe-dge edition and the Peking edition of the Tibetan Canon – I have adopted the system proposed by T. Wylie (1959).

The transcription of the Tibetan translations[116] is based on the Peking edition. I have placed in the notes all the variant readings of the sDe-dge edition.

[116] The translation of the *GBh* diverges quite often from the Sanskrit text of MS G.

ABBREVIATIONS

(For the sigla used in the Critical Apparatus, see pp. 57-61)

ADhK	*Abhidharmakośa*
AK	*Amṛtakaṇikā*
AKU	*Amṛtakaṇikoddyota*
AP	*Abhayapaddhati* (*Buddhakapālamahātantrarājaṭīkā*)
CIHTS	Central Institute of Higher Tibetan Studies
CST	*Cakrasaṃvaratantra*
Dhīḥ	*Dhīḥ, A Review of Rare Buddhist Texts, Sarnath*
ḌVP	*Ḍākinīvajrapañjara*
EW	*East and West*
GBh	*Guṇabharaṇī*
GS	*Guhyasamājatantra*
GSPU	*Guhyasamājatantrapradīpoddyotana*
GSU	*Guhyasamājottara*
HT	*Hevajratantra*
HTPṬ	*Hevajratantrapiṇḍārthaṭīkā*
IIJ	*Indo-Iranian Journal*
JS	*Jñānasiddhi*
LKC	*Laghukālacakratantrarāja*
LTṬ	*Laghutantraṭīkā*
MV	*Mahāvyutpatti*
NAK	National Archives of Kathmandu
NGMPP	Nepal German Manuscript Preservation Project
NS	*Nāmasaṃgīti*
PAJS	*Paramākṣarajñānasiddhi*
PTS	Pali Text Society
PK	*Pañcakrama*
RSO	*Rivista degli Studi Orientali*
SOR	Serie Orientale Roma
SU	*Sekoddeśa*
SUṬ	*Sekoddeśaṭīkā*
ṢY	*Ṣaḍaṅgayoga*
TJS	*Tattvajñānasaṃsiddhi*
TWB	*A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism*, ed. by Y. Kanakura *et al.*, Sendai, 1953.
VBhATS	*Vyaktabhāvānugatatattvasiddhi*
VP	*Vimalaprabhā*
WZKS	*Wiener Zeitschrift für die Kunde Südasiens*

CONSPECTUS SIGLORUM[117]

A The MS of the LTṬ by Vajrapāṇi preserved in the Kaiser Library, Kathmandu, and listed as No. 225, NGMPP, Mf., C 25/6. It consists of 30 palm-leaves written in Protobengalī script (cm. 55×5.5). Each page contains seven lines. There are a few corrections in the margins. It is numbered on the verso in both the left and right margins. It begins with: *oṃ namaḥ śrīcakrasaṃvarāya* and finishes with: *iti lakṣābhidhānād uddhṛte laghvabhidhāne piṇḍārthavivaraṇaṃ nāma prathamaṭīkāparicchedaḥ* || ||. It was probably written between the XI and the XII centuries. Fol. 22ab is missing.

A_1 The MS of the LTṬ by Vajrapāṇi preserved in the NAK and listed as No. 5-109, NGMPP, Mf., B 112/14. It consists of 50 folios written on paper in Devanāgarī script with nine lines per page (cm. 32×12). There are a few corrections in the left and right margins of the folios. It is numbered on the verso in both the left and right margins. This MS is described in *Dhīḥ* 11 (1991) 4-7. It begins with: *oṃ namaḥ śrīcakrasaṃvarāya* and finishes with: *iti lakṣābhidhānād uddhṛte laghvabhidhāne piṇḍārthavivaraṇaṃ nāma prathamaṭīkāparicchedaḥ* || ||. In the MS there is a lacuna corresponding to the part missing in MS A.

A_c See above p. 52.

B The MS of the LTṬ by Vajrapāṇi preserved in the NAK and listed as No. 3-715, NGMPP, Mf., A 47/20. It consists of 65 folios written in Bhujimol script on palm-leaves. Each page (cm. 29.5×6.5) contains seven lines and two columns of which the first, on the left, is about

[117] More information on MSS A, A_1, A_c, B, B_1 and C can be found in the forthcoming edition of the LTṬ by C. Cicuzza.

half as wide as the second on the right. The MS is numbered in the right margin of the verso from 2 to 65. Folios 1b, 43ab and 62ab are missing. It begins with: *yojanaprayojanāny abhisamvīkṣya vaineyajanānāṃ niyamarahitānāṃ svacittābhiprāyeṇa* and finishes with: *iti lakṣābhidhānād uddhṛte laghvabhidhāne piṇḍārthavivaraṇaṃ nāma prathamaḥ ṭīkāparicchedaḥ* ‖ ‖ *sādhyasādhanasaṃyogāt yat tat seveti bhanyate* ‖ *vajrapadmasamāyogātm upasādhanam ucyate* ‖ *sādhanaṃ cālanaṃ proktaṃ hūṃphaṭkārasamanvitaṃ* ‖ ‖ *svabhāvaṃ svasukhaṃ sāṃtam mahāsādhanam ucyate* ‖ ‖. The last two verses, which correspond to GSU 176-177, have been added by a later hand.

B_1 The MS of the LTṬ by Vajrapāṇi preserved in the NAK and listed as No. 4-2489, NGMPP, Mf., A 135/23. It is a modern copy made on Nepalese paper and written in Nevārī script. Each page (cm. 31.5×12.5) contains seven lines. The MS consists of 88 folios numbered in the right margin of the verso. The MS is incomplete. Folio 18ab is missing and in folios 33b, 60a and 84a there are lacunas. These latter correspond to the missing parts of MS B. It begins with: *yojanaprayojanāny abhisaṃvīkṣya vaineyajanānāṃ niyamarahitānāṃ svacittābhiprāyeṇa* and finishes with: *iti lakṣābhidhānād uddhṛte laghvabhidhāne piṇḍārthavivaraṇaṃ nāma prathamaḥ ṭīkāparicchedaḥ* ‖ ‖ *śubhaṃ* ‖ ‖ *sādhyasādhanasaṃyogāt yat tat seveti bhanyate* ‖ *vajrapadmasamāyogām upasādhanam ucyate* ‖ *sādhanaṃ cālanaṃ proktaṃ hūṃphaṭkārasamanvitaṃ* ‖ *svabhāvaṃ svasukhaṃ śāntam mahāsādhanam ucyate* ‖ ‖ *likhitaṃ* [– – –] ‖ ‖ *śubhaṃ* ‖.

C A photographic copy of 50 palm-leaves of the LTṬ preserved in the IsIAO Library of Rome (not catalogued) in four negatives and a photo between the MSS of G. Tucci. The folios contain five lines per page. The corrections are found above the first line and below the fifth. The numbers, which appear in the left margin, are not easily legible. Folios 31ab, 34ab, 35ab and 49a are missing. The beginning words are not easily legible until *himagiritanayā* (stanza 1). The last folio finishes with: *iha lakṣābhidhānād uddhṛte laghutantre 'smin laukikalokottarasiddhisā*. It is in Nevārī script.

G The MS of the *GBh* preserved in the Royal Asiatic Society of Great Britain and Ireland, London. It is listed as Hodgson Sanskrit Collection, No. 68. The MS consists of 29 folios (cm. 30.5×5)

numbered on the right side of the verso from 1 to 28 with seven lines per page (except fols. 16a-19b, 21a-28b that have six lines and fol. 29a that has two lines). It is in Nevārī script. See also *Dhīḥ* 21 (1996) 24-5.

H The MS of the HTPṬ by Vajragarbhadaśabhūmīśvara preserved in the NAK. It is listed as No. 3-693, NGMPP, Mf. A 1267/6. It begins with: *namaḥ śrīhevajrāya* || *lokācāravivarjitaṃ jinamayaṃ nityoditaṃ vyāpinaṃ nirdvaṃdvaṃ vimalaṃ nirindriyasukhaṃ sarvajñam evaṃ param* | *śāntaṃ cittam acittacittam ajaḍaṃ sarvendriyaṃ sarvato buddhānāṃ praṇipatya kāyam amṛtaṃ svābhāvikaṃ bodhaye* || and finishes abruptly with the words: *atra laghutantre abhiṣekapaṭa*. The MS consists of 30 folios numbered on the verso from 1 to 44b. Folios 30a-43b are missing. It is in Maithili script.

L_1 The edition of the LKC by B. Banerjee; see Bibliography.

L_2 The MS copy of the LKC that G. Tucci had someone copy from a more ancient one during a scientific mission in Nepal. I have described this MS in a brief note (Sferra 1995, note 5).

L_3 The photographic edition of a palm-leaf MS of the LKC published by L. Chandra in *Sanskrit Manuscripts From Tibet (Facsimile edition of the Kālacakratantra and of an unidentified palm-leaf manuscript, both from the Narthang monastery)*, International Academy of Indian Culture, Śata-Piṭaka Series vol. 81, New Delhi, 1971. The MS is written in old Bengali script and consists of 240 folios numbered on the verso. It is dated "*parinirvāṇa* 1808" and "Śaka 1186", viz., 1263-1264 A.D.

L_4 The edition of the LKC by R. Vira and L. Chandra; see Bibliography. (T) indicate a particular reference to the Tibetan translation of the LKC according to the Peking edition (reprinted in the book along with the Mongolian translation, pp. 53-331).

N_c The MS of the AK by Raviśrījñāna preserved in the Cambridge University Library and listed as No. 1108. It was described by C. Bendall with the following words: "Palm-leaf; 53 leaves, 6-7 lines, 13×2 in.; dated N.S. 512 (A.D. 1392). Nāma-saṅgīti-ṭippaṇī or Amṛta-kaṇikā. Some leaves are rather broken at the edges, and many pages,

especially those at the beginning, are blurred and illegible. For this Commentary on the *Nāma-saṅgīti* entitled the *Amṛta-Kaṇikā*, see R.A.S. Cat. No. 35. Begins: viṣayaviṣayivyomāśleṣapravṛttanimittakaṃ raviśaśitamovartmāvṛttyāśarāricalakriyaṃ | [...]" (Bendall 1883: 29).

N_k The MS of the AK by Raviśrījñāna preserved in the Kaiser Library, Kathmandu, and listed as No. 9-133 Mf. C 14/10. The MS consists of 70 folios numbered on the right and left side of the verso from 1 to 70. Most of the MS has nine lines per page. It begins with: *oṃ namo buddhāya* || *viṣayaviṣayivyomāśleṣapravṛttanimittakaḥ* and finishes with: *tadātmasukha<niṣ>patyā hṛṣṭaḥ* | *āyatisukhaniṣ<pa>tyā* (cf. ed., p. 109). It is in Nevārī script.

N_t The photographic copy of a palm-leaf MS of the AK by Raviśrījñāna preserved in the NAK and listed as 4-21, NGMPP, Mf. B 24/ 23). It consists of 101 leaves and begins with: *oṃ namo mañjunāthāya* || *viṣayaviṣayīvyomāśleṣapravṛttanimittakaḥ* (fol. 1b) and finishes with: *yathā dṛṣṭaṃ tathā likhitaṃ lekhiko nāsti doṣa<ḥ>* | *śubham astu sarvadā* || (fol. 101a). The folios are numbered on the right side of the verso from 1 to 100 with five lines per page (except fol. 101a that has two lines). The leaf that contains folios 97a and 97b is the only damaged one. It is in Nevārī script. A photo of this MS is also preserved in the IsIAO Library among G. Tucci's MSS (not catalogued).

T The Tibetan translation of the ṢY (sByor-ba yan-lag drug-pa) by Anupamarakṣita (dPe-med-pas gsungs-pa) that was rendered by Vibhūticandra and Mi-mnyam bzang-po with the help of Blo-gros-brtan-pa. When a specific reference is made to one of the two editions of this version that I studied (Peking or sDe-dge), the siglum T is replaced by P or D respectively. More complete information is given in Bibliography.

T_1 The Tibetan translation of the *GBh* (*rNal-'byor-yan-lag-drug-gi brjed-byang-yon-tan-gyis-'gengs-pa shes-bya-ba*) by Raviśrījñāna (Nyi-ma dpal-ye-shes) that was rendered by Vibhūticandra and revised by Blo-gros-brtan-pa. As with the siglum T, P_1 and D_1 indicate a particular reference to the Peking or sDe-dge editions of the Tibetan Tripiṭaka. See Bibliography.

V_1 The copy of the first three chapters of a MS of the VP of which G. Tucci had a copy made from a more ancient one (apparently not V_3) during a scientific expedition in Nepal. I have described this MS in a brief note (Sferra 1995: 360).

V_2 The palm-leaf MS of the VP preserved in the Library of the Asiatic Society of Calcutta and listed as No. 10766 / R.B.4 / D 136. This is the only MS of the VP that is complete. It consists of 222 folios numbered on the left side of the verso from 1 to 221, with seven lines per page. It is in Archaic Bengali script. The PAJS is also included in it (fols. $186b_2$-$206b_6$). Sometimes the margins of the pages are damaged. In general, the MS is correct: there are a few emendations in the margins and a few glosses apparently made by another hand. For more information on this MS, see Hara Prasad Shastri 1917: 79-82.

V_3 The Mf. of an ancient palm-leaf MS of the first four chapters of the VP in Bhujimol characters, which G. Tucci brought from Nepal. I have described this MS in a brief note (Sferra 1995: 360).

BASIC STRUCTURE OF THE ṢY

α...α *Citatum in alio.* Stanzas ka, kha, gha, ṅa, ca, cha and ja have been retranslated on the basis of G, where almost all the words are quoted (see below notes on the Text), and with the help of T (see below, pp. 153-54). Stanza ga is quoted in the AKU (NAK, MS 3-655, NGMPP, Mf. A 117/10, fol. 19a$_{2-3}$; Tokyo University Library, MS 18, fol. 18b$_{3-5}$; ed., p. 133). *Pāda*s a and b are also quoted in the AKU (MS 3-655, fols. 11b$_{8}$-12a$_{1}$; MS 18, fol. 11b$_{4}$; ed., p. 122). Stanza jha is quoted in the AK (N_c fol. 18a$_{5-6}$; N_k fol. 25a$_{8-9}$; N_t fol. 33b$_{4-5}$; ed., p. 34) and in the SUṬ (ed., p. 48).

β...β *Citatum ex alio.* In T the verse (LKC V, 127) is introduced with the words "[...] *rgyud gyi rgyal po dang po'i sangs rgyas su gsungs pa*" (= "[...] *tantrarāja ādibuddha uktam*").

γ...γ *Citatum ex alio usus secundarii.* This passage is drawn from the PAJS by Puṇḍarīka (V_2 fol. 187b$_{4-7}$; VP, ed., vol. III, p. 62, line 23 – p. 63, line 5).

δ...δ *Citatum ex alio usus secundarii.* These 25 stanzas are drawn from the introduction of the VP where they appear in a different order (V_3 chap. I, fols. 4b$_{5}$-5b$_{6}$; V_1 fols. 3a$_{6}$-3b$_{7}$; ed., vol. I, pp. 6, line 9 – 8, line 6). Stanza 19 is also quoted in the AKU (ed., p. 146; cf. also p. 127, lines 5-6). Verse 20ab is also quoted in the AK (ed., p. 3). The last verse consists of the first two *pādas* of a *sragdharā* stanza (V_3 chap. I, fol. 2b$_{6}$; V_1 fol. 2a$_{5}$; ed., vol. I, p. 3, lines 9-10).

ε...ε *Citatum ex alio usus secundarii.* The passage corresponds to LKC III, 2; IV, 232.

ζ...ζ *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC IV, 232 (V_3 chap. IV, fols. 273b$_{2}$-274a$_{2}$; V_2 fol. 168b$_{1-4}$; ed., vol. II, pp. 249-50); it is also quoted in the SUṬ by Nāropā (ed., p. 48/3).

η...η *Citatum ex alio usus secundarii.* This passage corresponds to LKC IV, 113.

ϑ...ϑ *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC IV, 113 (V_3 chap. IV, fols. 314a$_{4}$-315a$_{2}$; ed., vol. II, pp. 207-8); it is also quoted in the SUṬ (ed., p. 43).

ι...ι *Citatum ex alio usus secundarii.* This passage corresponds to LKC IV, 114.

κ...κ *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC IV, 114 (V_3 chap. IV, fols. 315a$_{2}$-315b$_{5}$; ed., vol. II, pp. 208-9); it is also quoted in the SUṬ (ed., pp. 43-4).

λ...λ *Citatum ex alio usus secundarii.* This passage corresponds to LKC II, 108.

μ...μ *Citatum ex alio.* The following stanzas are also quoted in the PAJS (V_2 fol. 206b$_{2-3}$; VP, ed., vol. III, p. 102). In T these verses are introduced with the following words: "[...] *dang po'i sangs rgyas su gsungs pa*" (= "[...] *paramādibuddha uktaḥ*").

ν...ν *Citatum ex alio usus secundarii.* The following passage corresponds to LKC IV, 115-120.

ξ...ξ *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC IV, 115-119 (V_3 chap. IV, fols. $315b_5$-$317b_1$; ed., vol. II, pp. 209-12); it is also quoted in the SUṬ (ed., pp. 35-6, 44-5). Stanzas IV, 115c, 116, and 117ab are also quoted in the AK (ed., pp. 30-2). Verses IV, 116 and 117ab are briefly commented on in the AKU (ed., pp. 142-3).

ο...ο *Citatum ex alio.* This passage corresponds to LKC IV, 196-197. In T it is introduced with the words: "[...] *'di nyid du bsgrub thabs kyi le'ur bcom ldan 'das kyis gsungs te*" (= "[...] *atraiva sādhanapaṭale bhagavatoktaḥ*").

π...π *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC IV, 120 (V_3 chap. IV, fols. $317b_1$-$318a_1$; ed., vol. II, p. 212); it is also quoted in the SUṬ (ed., pp. 36-7).

ρ...ρ *Citatum ex alio usus secundarii.* This passage corresponds to LKC IV, 198; V, 113-114.

ς...ς *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC V, 114 (V_2 fol. $184b_{1\text{-}3}$; ed., vol. III, p. 53); it is also quoted in the SUṬ (ed., p. 46).

τ...τ *Citatum ex alio usus secundarii.* This passage corresponds to LKC V, 115. This stanza is also quoted in the AK (ed., p. 30) and glossed on in the AKU (ed., p. 142).

υ...υ *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC V, 115 (V_2 fol. $184b_{3\text{-}6}$; ed., vol. III, p. 54); it is also quoted in the SUṬ (ed., pp. 37-8).

φ...φ *Citatum ex alio usus secundarii.* This passage corresponds to LKC V, 116.

χ...χ *Citatum ex alio usus secundarii.* This passage is drawn from VP, comm. on LKC V, 116 (V_2 fols. $184b_6$-$185a_1$; ed., vol. III, pp. 54-5); it is also quoted in the SUṬ (ed., p. 38).

ψ...ψ *Citatum ex alio usus secundarii.* This passage corresponds to LKC V, 119, 122, 121.

ω...ω *Citatum ex alio.* This passage corresponds to SU, 24-34 (see ed. by R. Gnoli and Orofino 1994b: 133-4). In T it is introduced with the words: "[...] *mchog gi dang po'i sangs rgyas kyis kyang rab tu gsungs pa*" (= "[...] *paramādibuddhe 'pi proktaḥ*"). Stanzas 24-27 have also been quoted and commented on in the AK (ed., pp. 33-4). Verse 28cd is quoted in full in the SU*Ṭippaṇī* (ed., p. 122, lines 26-7).

αα...αα *Citatum ex alio usus secundarii.* The following passage is drawn from Vajrapāṇi's LTṬ (A fols. $25a_2$-$27a_6$; A_c fols. $57b_2$-$62b_7$; A_1 fols. $42a_5$-$45b_7$; B fols. $53b_7$-$58b_2$; B_1 fols. $73a_4$-$79b_5$; C fols. $41a_1$-$44a_4$).

ββ...ββ This part is also quoted in the SUṬ (ed., pp. 38-42).

γγ...γγ *Citatum ex alio usus secundarii.* This passage is drawn from the LTṬ (A fol. $28b_{2\text{-}3}$; A_c fols. $65b_7$-$66a_1$; A_1 fols. $47b_9$-$48a_2$; B fols. $61a_6$-$61b_2$; B_1 fol. $83b_{3\text{-}7}$; C fol. $46a_{3\text{-}4}$); it is also quoted in the AK by Raviśrījñāna (N_k fol. $61b_{5\text{-}9}$; N_c fols. $45a_7$-$45b_2$; N_t fol. $87b_{2\text{-}4}$; ed., p. 90).

δδ...δδ *Citatum ex alio.* This passage is drawn from Vajragarbha's HTPṬ (H fol. $12b_{4\text{-}6}$). In T it is introduced with the words: "[...] *byang chub sems dpa' chen po dpal rdo rje snying po zhabs kyis gsungs pa / 'di lta ste*" (= "[...] *mahābodhisattvaśrīvajragarbhapādair uktaḥ / tadyathā*").

εε...εε *Citatum ex alio.* This passage is drawn from the *Śrīkālacakratantrottara* (= *Tantrottara*) (cf. *Tibetan Tripiṭaka*, bKa' 'gyur, rGyud I, Peking ed., # 5, vol. I,

fols. $145a_8$-$146a_3$). In T it is introduced with the words: "[...] *rgyud phyi mar sa bcu'i dbang phyug 'jam dpal zhabs kyis gsungs pa*" (= "[...] *tantrottare daśabhūmīśvaramañjuśrīpādair uktam*"). Stanzas 36-38 have been retranslated on the basis of Ġ and T (see below, pp. 137-39, 182-83). Stanzas 34-35 are also quoted in the SUṬ (ed., p. 34); stanzas 39-40 are also quoted in Raviśrījñāna's AK (N_k fols. $9a_8$-$9b_4$; N_c fols. $7b_5$-$8a_1$; N_t $13b_4$-$14a_2$; ed., p. 15; see Appendix VI), in the printed edition of the VP (vol. III, p. 156) and in *Dhīḥ* 11 (1991) 52.

ζζ...ζζ *Citatum ex alio usus secundarii.* This passage corresponds to LKC V, 162, 160, 101-107; V, 98, 163. Stanzas 101-103 are quoted in the PAJS (VP, ed., vol. III, p. 101), AK (ed., pp. 98-9) and commented on by Vibhūticandra in the AKU (ed., p. 207).

ηη...ηη *Citatum ex alio usus secundarii.* This passage is drawn from the introduction of the VP (V_3 chap. I, fols. $17a_5$-$17b_5$; V_1 fol. $9b_{4-11}$; ed., vol. I, p. 19, lines 16-28).

CONCORDANCE BETWEEN THE GBH AND OTHER TEXTS

fols. 4b, 5-5a, 4	*vimaleti ... sambandhī*: this passage has been incorporated with few modifications in Vibhūticandra's AKU (NAK, MS 3-655, fols. $28a_7$-$28b_1$; Tokyo University Library, MS 18, fol. $27b_{1-6}$; ed., p. 144).
fols. 5a, 4 – 5b, 3	*kālacakre ... taddharasya*: this passage is a summary of the beginning of the PAJS, cf. Appendix V.
fol. 12a, 1-6	*idānīṃ ... nirmāṇakāyena*: this passage is a summary of VP, comm. on LKC III, 2, cf. Appendix I.
fol. 14a, 1-6	*idānīṃ ... ity arthaḥ*: this passage is almost identical to VP, comm. on LKC II, 108 and presents only a few differences (cf. ed., vol. I, pp. 228-9; V_3 chap. II, fol. $63a_{1-6}$; V_1 fol. $101a_{9-14}$).
fols. 15a, 1 – 15b, 7	*bhāvagrahaṇaṃ ... bhavet // iti*: this passage is similar to a portion of the AP (see above, p. 50) and of a brief anonymous work entitled *Ṣaḍaṅgayoganāma* (see Appendix IX).
fols. 15b, 7 – 16a, 4	*ayantritaprāṇatayā ... °kṣaṇalābhaḥ*: this passage is also quoted in the AK VI, 2 (43); ed., p. 29; cf. *Dhīḥ* 11 (1991) 55-6.
fols. 17b, 5 – 18b, 2	*iha śūnya° ... iti niyamaḥ*: this passage is drawn from VP, comm. on LKC V, 119 (V_2 fol. $185a_{5-7}$; ed., vol. III, p. 56).
fols. 18b, 2 – 19a, 1	*idānīṃ ... mārgapraveśaniyamaḥ*: this passage is drawn from VP, comm. on LKC V, 122 (V_2 fols. $185b_6$-$186a_1$; ed., vol. III, pp. 57-8) and is also quoted in the SUṬ (ed., pp. 46-7).
fol. 19a, 1-5	*idānīṃ ... yogābhyāsaniyamaḥ*: this passage is drawn from VP, comm. on LKC V, 121 (V_2 fol. $185b_{4-6}$; ed., vol. III, p. 57) and is also quoted in the SUṬ (ed., p. 46).
fols. 19a, 6 – 21a, 6	*asyaivetyādi ... supināntare sminn ityādi*: this passage (which corresponds to the commentary on SU, 24-34) is almost identical to that of Nāropā (cf. SUṬ, ed., pp. 47-9). See also Vijayendra's SU*Ṭippaṇī* (Peking ed., vol. 48, pp. 4-6, fols. $6b_3$-$10b_4$). In particular, the text comprehended between fol. $19a_6$ and fol. $20b_1$ corresponds (with a few differences) to a part of the AK (ed., p. 33, line 11 – p. 34, line 10).
fols. 22b, 5 – 23a, 2	*pṛthivyā ambhasi ... athāviśed | iti*: this passage is drawn from the GSPU (ed., p. 118).
fols. 23a, 6 – 23b, 2	*asya pratinirdeśaḥ ... pratinirdeśaḥ*: this passage is drawn from the GSPU (ed., p. 117).
fols. 23b, 5 – 24a, 6	*pratyāhāra ... dvitīyam aṅgam*: this passage is drawn from the GSPU (ed., pp. 117-8).

fol. 24b, 2-4	*pratinirdeśa ucyate … tṛtīyam aṅgam*: this passage is drawn from the GSPU (ed., p. 118).
fol. 24b, 5-6	*asya pratinirdeśaḥ … caturtham aṅgam*: this passage is drawn from the GSPU (ed., p. 118).
fol. 25a, 2-3	The commentary by Raviśrījñāna echoes PK I, 33cd, 34cd (ed., p. 7) and PK*Ṭippaṇī* by Parahitarakṣita (ed., pp. 23, 25).
fol. 25a, 4-6	*vajramārgeṇa … pañcamam anusmṛtir*: this passage is drawn from the GSPU (ed., p. 119).
fol. 25b, 2-4	*sarvabhāvaṃ … ṣaṣṭham aṅgam*: this passage is drawn from the GSPU (ed., p. 119).

TEXT

Edition of the Sanskrit Text

Ṣaḍaṅgayogaḥ

Guṇabharaṇīnāmaṣaḍaṅgayogaṭippaṇyā sahitaḥ‡

namaḥ śrīkālacakrāya

[α]*nirastasarvāvaraṇābhrajāle niḥśeṣasaṃkhyāntavikalpavāyau* |

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* namaḥ śrīkālacakrāya || 1b

śrīkālacakram īśvaram abhivandya guṇair gurūn gurūṃś ca mayā |
śrīmati ṣaḍaṅgayoge guṇabharaṇī ṭippaṇī kriyate ||

iha khalu bahiradhyātmavidyābhyāsabhā*vitacittasaṃtatir ācāryānu- 2
pamarakṣito nirālambakalpatattvopadeśabhāvanayā śrīkhasarpaṇe
dvādaśasaṃvatsarān anaiṣīt | tatra ca viśeṣādhigamam anāsādayato
dīnamanaso * nidrāsamupagatasya tasya vajrayoginyādeśo <'>bhūt | 3
gaccha putraka vikramapuraṃ tatra tava viśeṣādhigamo bhaviṣyatīti
<|> sa ca tadādeśaṃ śirasi nidhāya tatkālaśiṣyena sādhu*putreṇa ma- 4
hāpaṇḍitaśrīdhareṇānugamyamāno vikramapuram agāt | tatra ca
kasmiṃścit parvadivase ardharātrasamaye 'vadhūta<m> samāsthāya
bhagavatā sākṣād upadiṣṭaḥ putraka i*daṃ tattvam iti <|> sa ca 5
tadupadeśalābhamātreṇa samādhisamāpanno babhūva <|> sa ca bha-
gavāṃs tadaivāntarhitaḥ | atrāntare rātrir atītā sa ca samādher
vyudasthāt | sa ca mahātmā śrīguru*ḥ sahakāriṇaṃ tatrabhavanta<m> 6

‡ On the criteria used for the edition, see above pp. 50-3 || **1** namaḥ śrīkālacakrāya: retranslated from T (*dpal dus kyi 'khor lo la phyag 'tshal lo*) || **2** the metre of st. ka is *upajāti*; stanzas kha, ga, ca, cha and ja are *śārdūlavikrīḍita*; stanzas gha and ṅa are *vaṃśastha*; st. jha is *mālinī* (*atiśakvarī*) || **4** the metre of the verse is *āryā* || **8** anaiṣīt; aneṣīt: G || **9** nidrāsamupagatasya: conjecture; nidrāvasamupagatasya: G || **14** after upadiṣṭaḥ a *daṇḍa* is placed in G | after tattvam a *daṇḍa* is placed in G || **15** bhagavāṃs tadaivā°: conjecture (tadā is confirmed by T_1: *de'i tshe*); bhagavās tedevā°: G || **16** samādher; samādhyer: G || **17** sahakāriṇaṃ: conjecture; in T_1 we read *dka' ba mdzad cing* (= duṣkarmakāriṇam, "one who undertakes difficult tasks"); kleṣakāriṇan: G | tatrabhavantaṃ: conjecture; tatrabhagavanta: G ||

svākāśadhātāv uditaḥ suloko vibhāti lokeśvarapūrṇacandraḥ || [ka]

śrīśrīdharaṃ svayam adhigatam upadiṣṭavān | sa ca śrīguruḥ para-
makāruṇikaḥ sarvathā bhājanam adhigamya svādhigataṃ mahāpaṇ-
ḍitaṃ bhāskaradevaṃ prasādīkṛta*vān <| tato 'pi mahāpaṇḍita- 7
śrīguruḥ kaṣāyakālasarvajño dharmākaraśāntim upadiṣṭavān> | tato
<'>pi cānirvacanīyānavadyakaruṇādiguṇaratnākaraḥ śrīguroḥ <|>
śrīgurucaraṇasaparyācatureṇa mayāpi raviśriyā tattvam āsāditam iti
gurupāramparyam |

tad evaṃ sacchi*ṣyādhyeṣaṇāvaśād ācāryānupamarakṣito nāma 2a
vajradharapadavīpratilambhahetuṃ ṣaḍaṅgayogaṃ cikīrṣuḥ sveṣṭa-
devatāstutimukhena ṣaḍaṅgayogam uddīpayati sma ||

nirastetyādi | **nirastāni** * pratikṣiptāni **sarvam** āvṛṇvantīti 2
sarvāvaraṇāni abhrajālāni meghasaṃcayā yatra sa tathā <|> tatra
niḥśeṣasaṃkhyayā sāmastyena **ānto** vinaṣṭo bhramaṇaśīlatvād
vikalpaḥ pakṣitulyo * **vāyu<r>** nabhasvān yatra | ataś ca **svā-** 3
kāśadhātau śaradamalagaganatale **udita** āvirbhūtaḥ **svālokaḥ**
kalyāṇasukhāloko **lokeśvaro** buddhaḥ padmapāṇir vā <|> sa eva
sarvajanāhlā*dakatvāt **pūrṇacandraḥ** | candre ca sarva<ṃ> yojyam | 4

sādarārthas tu | **nirastasarvāvaraṇābhrajāle** grāhyagrāhakā-
roparahite | anena pratyāhāradhyānāṅge ukte | cakṣate

pratyāhāro daśā*nāṃ viṣayaviṣayiṇām apravṛttiḥ śarīre 5
prajñā tarko vicāro ratir acalasukhaṃ dhyānam apy ekacittam |
[LKC IV, 116ab]

iti | **niḥśeṣasaṃkhyayā ānto** nirodhito baddho bahirnirgamābhā-

1 suloko: conjecture based on T (*'od'bzang can*) and on the requirements of the metre; in G the compound is commented on with svālokaḥ, which in the verse is *contra metrum* || **4** tato 'pi mahāpaṇḍitaśrīguruḥ... upadiṣṭavān: conjecture based on T_1 (*des kyang paṇḍi ta chen po rgyal pa'i bla ma snyigs ma'i dus kyi thams cad mkhyen pa chos kyi 'byung gnas zhi ba la bshad do*); the same sentence is found in the *Ṣaḍaṅgayogaṭīkā* by Raviśrījñāna (Peking ed., vol. 47, p. 238, fol. 3, lines 3-4), see Appendix VIII || **6** °ratnākaraḥ; °ratnākarān (followed by a *daṇḍa*): G || **9** °chiṣyādhyeṣaṇā°; °chiṣyadheṣaṇā°: G | ācāryānu°; ācāryād anu°: G || **13** tatra... nabhasvān yatra: this sentence has been translated slightly differently into Tibetan (T_1: *gang du 'khrul pa'i dang tshul can nyid kyi phyir rnam rtog dang / phyogs can dang mtshungs pa'i rlung ste / dbugs rnams grangs ma lus pa mtha' bdag nyid nub ste zhig pa'o /*) || **14** ānto: conjecture (see line 24); aṃto: G || **16** in G svāloka° is preceded by a *daṇḍa* || **17** kalyāṇa°; kalyāṇā°: G | after °āloko [°ālokaḥ] a *daṇḍa* is in G || **19** °grāhakāropa°: G; in T_1 we read *'dzin pa la sogs par sgro btags pa dang bral ba la ste* (= °grāhakādyāropa°) || **20** ukte: conjecture; uktaḥ: G || **21** apravṛttiḥ: see below, p. 102, line 16; apavṛtiḥ: G || **24** ānto: conjecture; āntā: G ||

yaḥ saṃsāraśamāvalambarahitas tābhyām abhinno vibhuḥ
śūnyaḥ so 'pi dayāmayaḥ sthitim atikrāntaś ca bhūmīśvaraḥ |

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vād * **vikalpaś** ca savāsanācaturaśītisahasracittakṣaṇalakṣaṇo **vā-** 6
yuś ca prāṇāpānavātau yena yatra vā | anena ca prāṇāyāma-
dhāraṇāṅge ukte | tathā ca |

prāṇāyāmo dvimārgaskhalanam api * bhaven madhyame prāṇaveśo 7
bindau prāṇapraveśo hy ubhayagatihato dhāraṇā caikacittam ||
[LKC IV, 116cd]

iti | **sva** ātmā cittaṃ sa eva **ākāśadhātuḥ** <|> sarvākārāvaloki-
taviśvabimbaṃ tatra <|> anena ca anusmṛtya*ṅgam uktam | tathā ca 2b

caṇḍālyālokanaṃ yad bhavati khalu tanau cāmbare 'nusmṛtiḥ syād
[LKC IV, 117a]

iti | **uditaś** caṇḍālyā sparśād uṣṇīṣacakrād āgataḥ | nirābhāsa-
prakāśatvāt **svālokaḥ** | sarvalokānāṃ ta*dādhāratvāt sarvabuddhaiḥ 2
śirasi vajrāgre ca dhṛtatvāl **lokeśvaraḥ** | ṣoḍaśānandaśukratvāt
pūrṇacandraḥ <|> paścād <viśeṣaṇa>samāsaḥ | anenāpi samādhy-
aṅgam uktam |

prajñopāyātmakenākṣaraṇasukhavaśā*j jñānabimbe samādhiḥ | 3
[LKC IV, 117b]

iti cakṣate | **vibhāti** jayati | anena namaskāra ākṣiptaḥ | tena taṃ prati
praṇata iti labhyate ||
idānīṃ ṣaḍaṅgayogasyāsya yad abhidhe*yaṃ tad virodhābhā- 4
samukhena pratipādayann āha | **ya** ityādi | **yo** nāthaḥ | **saṃsāro**
janmamaraṇaprabandhaḥ saṃvṛtisatyam | **śamas** taducchedaḥ
paramārthasatyam | tayoḥ pratyeka*m **avalamba** ālambanaṃ 5
tad**rahitatvāt** tathā | ata eva **tābhyāṃ** saṃvṛtiparamārthasatyābhyām

2 so 'pi: T (*yang 'di ni*) | °krāntaś ca; °krānto 'pi is also possible; in T we read *'das kyang* || **3** °vāsanā°: see below, fol. $10b_6$; °vāsana°: G, equally possible || **6** bhaven: cf. below, p. 102, line 18; bhevet: G || **7** bindau; bindo: G || **9** sva ātmā cittaṃ: G; in T_1 we read *rang gi bdag nyid kyi sems so* (= svātmacittam) || **10** tatra: G; candra: T_1 (*zla ba*) || **11** caṇḍāly°; caṇḍyāly°: G || **13** caṇḍālyā sparśād: T_1 (*gtum mos reg pa las*); caṇḍālyasparśād: G || **16** °candraḥ: T_1 (*zla ba*); °candaḥ: G | paścād viśeṣaṇasamāsaḥ: conjecture, cf. below, fol. $8b_4$ and p. 238, note 3; paścāt samāsaḥ: G, T_1 (*phyin tshig sdud*) | anenāpi: T_1 (*'dis kyang*); anenānapi: G || **20** before jayati a *daṇḍa* is in G | tena taṃ prati praṇata iti labhyate: conjecture based on T_1 (p. 187); tena taṃ praty asmin praṇata iti labhyate: G; tena asmin praṇata iti labhyate is also possible; "another possible emendation, which is much closer to what G reads, would be tena taṃ praty asmi praṇata iti labhyate (asmi praṇataḥ = praṇato 'smi, though the latter is the more common word-order in Sanskrit)" (H. Isaacson, personal communication) ||

tanvāno 'khilasaukhyam āgatimatāṃ kalpojjhito nirgatir
nāthaḥ kaścid alaṃkarotu jagataś cittaṃ vicittodayaḥ || [kha]
kiṃcitkalpaparigraho graha iva grāsāya baddhagrahas

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abhinno 'dvaidharūpo yuganaddhas trailokaikarūpatvād **vibhuḥ** |
śūnyātiśūnyamahāśū*nyasarvaśūnyatayā prabhāsvaratvāc **chūnyaḥ** 6
paramāṇudharmatātīta ity arthaḥ | darpaṇapratibimbopamasarvā-
kāravaropetatvād **dayāmayaḥ** <|> sarvākāranirākāra ity arthaḥ |
sthitim ati*krānta ālambanānāsaktacitto 'sthānayogena susthita ity 7
arthaḥ | nirvikalpakajñānaprakarṣāvasthāviśeṣā **bhūmayaḥ** | tāsām
īśvaro dvādaśabhūmīśvaraḥ | **gatimatāṃ** nirvikalpa*jñānopa- 3a
deśanirvedhinām | **akhilasukhaṃ** paramākṣarapañcakāmopabho-
gasukhaṃ **tanvānaḥ** sphārayan | **kalpojjhito** dvandvarahitaḥ |
nirgatir akṣaratvenācaladrūpaḥ | jagadupasevyatvā*n **nāthaḥ** | 2
avāggocaratvena **kaścit** | **alaṃkarotu** adhitiṣṭhatu | **jagataś cittaṃ**
jaganmānasam | **vicittam** acittacittaṃ tenodetīti **vicittodayaḥ** |
virodhas tu sugamaḥ ||

gurur buddho * gurur dharmo guruḥ saṅghas tathaiva ca | 3
gurur vajradharaḥ śrīmān gurur evātra kāraṇam ||

iti <|> sadbhūtaguṇodbhāvanāpuraḥsaram aviparītatattvopadeṣṭāraṃ
śrīguruṃ namaskāram āha | **ki*<ṃ>cid** iti | **ki<ṃ>citkal-** 4
paparigrahaḥ | ki<ṃ>cid apy astīti svīkāraḥ | astīti śāśvatī dṛṣṭir ity
arthaḥ | **grāsāya** ṣaḍgatisaṃsāraduḥkhānubhavāya | avaśyaṃ duḥ-
khahetutvā*d **baddhagrahaḥ** | uktaṃ ca | 5

tilatusamatta vi salladā veaṇu karai avassa ||
[Sarahapāda, *Dohākoṣa*, 75cd]

1 the retranslation of this *pāda* is uncertain; °saukhyam (which is very common in Kālacakra literature) and āgatimatām are conjectures based on the requirements of the metre. In G we find akhilasukhaṃ and gatimatāṃ || 4 'dvaidha°; 'dvedha: G | before yuganaddhas a *daṇḍa* is in G || 5 °sarvaśūnya°; sarvaśunya°: G || 8 sthitim: conjecture; sthitam: G || 9 after nirvikalpakajñāna a *daṇḍa* (perhaps erased) is in G || 12 dvandva°; dvanda°: G || 13 akṣaratvena: conjecture; aṇakṣaratvena: G, T_1 (*mi 'gyur ba med pa nyid kyis*) | nāthaḥ: conjecture based on T and T_1 (*mgon po*) (see also Grönbold 1969: 16); nārthaḥ: G || 14 after alaṃkarotu a *daṇḍa* is in G || 15 after acittacittaṃ a *daṇḍa* is in G || 16 virodhas; virodhās: G; in T_1 we read: *'gal ba'i don ni go sla'o* || 17 this stanza is also quoted in the *Abhisamayamañjarī* (*Dhīḥ* XIII, p. 154). The first half of the verse is very similar to JS I, 24ab (*gurur buddho bhaved dharmaḥ saṅghaś cāpi sa eva hi*) || 19 °puraḥsaram: conjecture based on T_1 (*sngon du 'gro bar*); parasparam: G || 22 after grāsāya a *daṇḍa* is in G || 23 uktaṃ ca... avassa *deest* in T_1; the verse has been restored on the basis of Bagchi 1938: 32, 129-30 (see also below, p. 239, note 7). In G we read: tilatusamatta vi sallabhā veśaṇa karai tsavasma ||

tattyāgaḥ sahasojjhitaś ciratarāpāraprapātaprasūḥ |
ittham satpathaviplave diśati yaś cittavyatītaṃ nabho-
bimbaṃ vyomadayātma taṃ varaguruṃ vande mudā sarvadā || [ga]
tatas tathābhūtaguror mahātmanaḥ
svabodhasaṃkīrtanam eva kīrtanam |
na hi sphuradrūpadhanaṃjayād ṛte
samujjvalā dhūmaśikhā pratīyate || [gha]

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tasya vikalpaleśasyāpi tyāgas **tattyāga** ucchedadṛṣṭir ity arthaḥ | <sa>
sahasojjhito 'vicāryocche*dadṛṣṭir iti yāvat | anantakalpaduḥ- 6
khahetutvāt tīvramahāduḥkhahetutvāc ca **ciratarāpāraḥ** sa cāsau
prapātaś ca avīcyādinarakapātas taṃ prasūte tatra prasavati
preraya*tīti vā <|> tathā uktaṃ ca | 7

yeṣāṃ tu śūnyatā dṛṣṭis tān asādhyān babhāṣire |
[*Madhyamakakārikā* XIII, 8cd]

iti | **ittham** anena prakāreṇa **satpathaviplave** muktimārgavyālope
sati | **yaḥ** śrīgurur **nabhobimba<ṃ>** dhūmā*disarvākāraviś- 3b
vabimbaṃ **cittavyatītam** acittacittarūpaṃ **vyomadayātma** śūnya-
tākaruṇābhinnaṃ **diśati** prayacchati sacchiṣebhya iti śeṣaḥ | **taṃ**
varaguruṃ śrīguruṃ **vande** kāyavāṅma*nobhiḥ praṇamāmi | 2
mudā harṣeṇa **sadā** triṣkālam ||

nanu śrīgurupras<ād>ād eva yadi sanmārgopalambhas tadā sadgu-
ruguṇakīrtanam eva kartavyaṃ kathaṃ ṣaḍaṅgayogaprakaraṇakaraṇe
pravṛtto <'>sī*ty āha | **tata** ityādi | yata evaṃ **tatas** tasmāt **ta-** 3
thābhūtaguror yathābhūtamārgopadeṣṭur **mahātmanaḥ** parama-
karuṇātmanaḥ **kīrtanaṃ** guṇodbhāvanaṃ **svabodhasaṃkīrtanam**
eva guruprasādaprāptā*tmīyajñānaprakaṭīkaraṇam eva | etad evār- 4
thāntaranyāsenāha | **hir** yasmāt **sphuradrūpadhanaṃjayād ṛte**

1 *pāda*s b and d (line 3) have been badly transcribed in the edition of the AKU (pp. 122, 133) | °prasūḥ: G, Tokyo University Library, MS 18, fols. 11b$_4$, 18b$_4$; NAK MS 3-655, fol. 12a$_1$; °pasūḥ (or °yasūḥ): NAK, MS 3-655, fol. 19a$_3$ || **2** satpatha°: G, Tokyo University Library, MS 18; sa'yapatha°: NAK, MS 3-655 || **3** taṃ instead of °naṃ, which is the reading found in both MSS, is the word suggested by G (see below, line 18) || **7** samujjvalā is a conjecture based on the requirements of the metre; in T we read *yang dag 'phyur ba*; ujjvālā: G || **9** 'vicāryo°; 'vicāryau°: G | yāvat; yāvata: G || **10** before tīvra° a *daṇḍa* is in G || **11** before avīcy° a *daṇḍa* is in G || **12** before uktaṃ a *daṇḍa* is in G || **15** before anena a *daṇḍa* is in G | °viplave: T$_1$ (*slad par gyur cing*); °vipleva: G || **17** before citta° a *daṇḍa* is in G || **21** °prasādād eva: T$_1$ (*drin kho na las*) || **23** tata ityādi: T$_1$ (*de phyir zhes pa la sogs pa ste*); ya ityādi: G | the sentence tathābhūtaguror... guṇodbhāvanaṃ is translated a few lines below in T$_1$ || **26** °prakaṭīkaraṇam: T$_1$ (*rab tu gsal bar byed pa*); °prakṛtīkaraṇam: G ||

na bodhamāno mama doṣakāraṇaṃ
pravartakatvena parārthasādhanam |
udāhṛte vaktur aniścite janaḥ
pravartate vāñchitasiddhaye katham || [ṅa]
neyārthapratipattigarvitadhiyo mārgojjhitā mantriṇo
mandaprajñatayā vidanti na vidhidvārān niṣedhān api |

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jvalajjvalanam antareṇa **ujjvalā** sphuṭabaddhamūlā **dhūmaśikhā na**
pratīyate | etena * śrīguruprasādād evaitadgranthakaraṇapāṭavaṃ 5
mamety uktaṃ bhavati ||
nanu sarvamanyanāpagataṃ tattvamārgam āsādayato bhavataḥ
kathaṃ tattvajñānalābha iti cittasamunnatir iti parihāra*m āha | **neti** | 6
mama bodhamāno na doṣakāraṇaṃ bhavatīti śeṣaḥ | yato
muktyarthināṃ **pravartakatvena parārthasādhanam** | ayam
arthaḥ | na lābhādyāśayā mama jñānāviṣkāraḥ <|> kiṃ tarhi <|>
bhavabhayabhīrū*ṇām upāyabhāvasandarśanena pravartanāya | 7
arthāntaranyāsam āha | kasmiṃścit pravṛttihetuke 'rthe **udāhṛte**
kathite **aniścite** saṃdigdhe svayam aniścito **vaktur** abhidhātuḥ
sakāśāj **ja*no** <'>rthī **vāñchitasiddhaye** iṣṭasiddhaye **katham** 4a
pravartate naivety arthaḥ <|> yadi vā **vaktur** abhidhātuḥ
sambandhini udāhṛte vacane ||
pṛthagjanakṛtaṭīkādibhir anekatantreṣu **neyārthapratipattigar-**
vitabu*ddhayo dur**mantriṇo** nirayagāmina<ḥ |> āryāvalokiteśva- 2
rakṛtaṭīkayā śrīlaghukālacakratantrādhirāje ca neyanītārthavibhāga-
pratipattir iti tantrādhirājamāhātmyam uddīpayann āha | **ne*yeti** | 3
neyārtho yathāruto 'rthaḥ | **mārgojjhitāḥ** saṃvṛtiparamārtha-
vibhāgākuśalāḥ | ata eva **mandaprajñatayā vidhidvārān** vidhi-
mukhān **niṣedhān na vidanti** iti kṛtvā **śrīma*dvajradharājñayā** 4
śrīkālacakrabhagavadājñayā **mañjuśrī** mahābodhisattvaḥ śrī**laghu-**
kālacakrabhagavattantram ūce sambhaladeśe saṃgāyati sma |
anena deśakasaṃgītikārayor a*rthād adhyeṣakasya śrīvajrapāṇe<r> 5
māhātmyam uddīpitaṃ bhavati ||

6 api: T (*kyang*) || 7 ujjvalā (see above, p. 77, line 7); ujjvālā (also preceded by a *daṇḍa*): G | dhūma°; dhūmā°: G || **10** °manyanā°: cf. Edgerton 1970, vol. II: 419 and *Catuḥstava* II, 24 (quoted in AKU, ed., p. 176) || **11** °jñānalābha iti; °jñānalābhīti: G || **14** °āśayā: conjecture based on T_1 (*re ba'i bsam pas*) (see also Grönbold 1969: 17); °āśrayā: G || **16** udāhṛte; udāhriyate (later corrected): G || **17** before aniścite a *daṇḍa* is in G | aniścito; aniścintato: G || **21** pṛthag°; pṛthak°: G || **22** āryā°: conjecture based on T_1 (*'phags pa*); ācāryā°: G || **23** °nītārtha°; °nīthartha°: G || **24** tantrādhirājamāhātmyam; tantrāpirāja-māhātmyam: G | neyeti; nayeti: G || **25** yathāruto 'rthaḥ; yathārutīrthaḥ: G || **26** manda°; madda°: G || **27** vidanti; vindanti: G | °dharājñayā; °dharājñāyā: G || **28** °laghukālacakra°; °laghukalacakra°: G || **29** ūce: conjecture based on T and T_1 (*gsungs te*); acve (or ūcche): G ||

śrīmadvajradharājñayā tribhuvanasyārthāya ūce vibhur
mañjuśrīr laghukālacakrabhagavattantraṃ prasannaiḥ padaiḥ || [ca]
śrīmān yatra mahākṛpo hi bhagavān lokeśvaro nirmitaḥ
sarvārthair vimalaprabhāṃ suvimalaiṣ ṭīkām akārṣīt padaiḥ |
tadvyaktīkṛtabuddharatnahṛdayaṃ puṇyātmanaḥ prāpya hi
nītārthāmṛtasevayā bhavaviṣaṃ bhindanti nandanti ca || [cha]
sarvajñeyagaṇāspade bhagavataḥ sarvajñasaṃjñānvitā
sattattvākara īśvarādigaditaṃ cāsīt tṛṇaṃ yatra hi |
prajñāpāramitāpi yatra sakalonmīladvikalpadruma-
pradhvaṃsā gaganodbhavasya jananī buddhasya
śuddhātmanaḥ || [ja]

śrīmān iti | **yatra** ca mahātantre **lokeśvaranirmita**kāyaḥ śrī-
puṇḍarīko nāma | sarvārthasūcanāt **sarvārthaiḥ** * | uktaṃ ca | ṭīkā 6
sarvārthasūciketi [SU, 5b] | **vimalaprabhāṃ** nāma **ṭīkām akārṣīc**
cakāra | **tayā** ṭīkayā **vyaktīkṛtaṃ** sphuṭīkṛtaṃ yad **buddharatna-**
hṛdayaṃ sanmārgopadeśasāraṃ **puṇyātmanaḥ** śrīguro*ḥ sakāśāt 7
prāpya nītārthāmṛtasevayā paramārthacaturthānandapīyūṣa-
prāptyā **bhavaviṣaṃ** ājavaṃjavamahāviṣaṃ **bhindanti** paramā-
kṣaratāṃ nayanti | ata eva **nandanti ca** sadānā*bhogasukhāvicchedāt 4b
<|> etena ṭīkākārasyāpi mahimānam uddīpayati ||

punas tantrādhirājamāhātmyam ādarśayati | **sarveti** | **sarvajñe-**
yagaṇasya sakalabāhyādhyātmikavidyāsthāna*nivahasya **āspade** 2
ādhāre | uktaṃ ca | tan nāsti yan noditam ādibuddhe | **yatra** tantrarāje
<|> **bhagavato** buddhasya <|> **sarvajñasaṃjñā** sarvajña ity abhi-
dhānam | **anvitā** anugatārthā * āsīt | **yatra ca sattattva** ratnākara 3
īśvarādigaditaṃ tṛṇavat plāvamānatvenāsāratvāt **tṛṇam āsīt** |
prajñāpāramitāpi sarvadharmaśūnyatāpratipattir api | **sakalā*ś** ca 4
te **unmīlanto** bahalībhavanto ye **vikalpadrumās** teṣāṃ **pra-**
dhvaṃsaḥ paramākṣarasamarasībhāvo yasyāṃ sā tathā | **gaganod-**
bhavasya viśvabimbodbhavasya **buddhasya jananī** * mātā **śud-** 5
dhātmanaḥ sakalavikalpānaṅkitamūrteḥ ||

1 tribhuvanasyārthāya: T || 2 prasannaiḥ padaiḥ: T || 3 mahākṛpo: T (*thugs rje chen po*) | hi: conjecture | bhagavān: T || 4 suvimalaiṣ... padaiḥ: T (*shin tu gsal ba'i tshig gis*) || 8 cāsīt tṛṇaṃ yatra hi; hy āsīt tṛṇaṃ yatra ca is also possible || 13 puṇḍarīko; puṇḍarīka°: G | apparently nāma is followed by two *daṇḍa*s in G || 14 °sūciketi: SU (ed., p. 131); °sūcaketi: G || 16 sakāśāt; sakāsāta: G || 19 sadānābhoga°: T_1 (*rtag tu lhun gyis grub pa*); satatānābhoga° (preceded by a *daṇḍa*): G || 22 āspade is preceded and followed by a *daṇḍa* in G || 23 noditam; noditam āditam: G || 25 āsīt: conjecture (cf. also Grönbold 1969: 18); āśāt: G || 27 prajñāpāramitāpi: G; in T_1 we read *rgyud gang du shes rab pha rol phyin pa 'ang ste* (= yatra tantre prajñāpāramitāpi) || 30 buddhasya... mātā *deest* in T_1 || 31 °mūrteḥ: conjecture; °mūrtiḥ: G ||

vimalanabhasi yasmin nirmite locanārdhe
sphuradurukaruṇārdrād āśayād āśrayāśāt |
sadasadubhayabhāvābhāvanirbhedy akasmād
udayadakhiladhūmādyanvayaḥ śūnyatāyāḥ || [jha]$^{\alpha}$

evam utpannakramasya sphuṭīkaraṇāya mahāmudrāmārgabhāvanānusāreṇa śrīmadādibuddhatantrādivākyaratnaṃ samyaksaṃbu-

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idānīṃ dhūmādinimittodayakāraṇaṃ ṣaḍaṅgayogāśrayaṃ śrīgurusaṃpradāyam upadiśam āha | **vimaleti** | **ya*smin vimalanabhasi** meghādyāvaraṇarahite | **nirmite** 'ntarālāvalambitayā vyāpārite | **locanārdhe** pihitāpihitanetre **sphuradurukaruṇayā ārdrāt** sarasād **āśayā*c** cittād **āśrayaṃ** vikalpacittam aśnāti niḥsvabhāvīkaroti iti tasmāt | anena saṃpradāya uktaḥ | uktaṃ ca | andhakāre na kiṃcid api cintayed ity uddeśaḥ | anyatra ca | *

6 7 5a

utpāṭya ca manomūlaṃ kṛtvā śūnye <’>tha gharṣaṇam |
avidyātimirāndhānām añjanaṃ kim ataḥ param ||

iti | sarahapādair api |

savvabhāva vaḍha khasama karijjai |
khasamasahāveṃ cīa * dharijjai || 2
so vi cīa acīa karijjai |
tenāṇuttarabohi lahijjai || [*Dohākoṣa*, 77 (153)]

2 sphurad°: N_k, G; sphurud°: N_c, N_t | āśayād āśrayāśāt: N_c, N_k, T; G and AKU (ed., p. 111) require this reading; āśayād āśrayādaḥ: N_t; āśayāgāḍhamārgāt: SUṬ (ed., p. 48), AK (ed., p. 34) || **3** sadasad°: N_k, T, G; sahajad°: N_c; sadaśad°: N_t || **4** °akhila°: N_k, N_t, T, G; °aśikha°: N_c || **5** evam... uktam: retranslated from T (*de ltar rdzogs pa'i rim pa gsal bar byed pa phyag rgya chen po'i lam bsgom pa'i rjes su mthun pa dpal dang ldan pa'i rgyud dang po'i sangs rgyas la sogs par gsung rab rin po che yang dag par rdzogs pa'i sangs rgyas nyid kyi 'bras bu ster bar byed pa rnams yang dag par bsdu bar bya'o // gang sangs rgyas rin chen za ma tog rgyud gyi rgyal po dang po'i sangs rgyas su gsungs pa /*) || **7** śrīguru°; śrīgura°: G || **10** in G pihitāpihitanetre is preceded and followed by a *daṇḍa* | ārdrāt: T_1 (*brlan*); ādrāt: G || **11** before āśrayaṃ a *daṇḍa* is placed in G || **12** andhakāre na kiñcid api cintayed: T_1 (*mun pa la cung zad kyang sems pa med par bya'o*); andhakāreṇa kiñcid api cintayed: G || **14** utpāṭya: T_1 (*phyung byas te*), AKU, Tokyo, MS 18, fol. $27b_3$; utpādyā: G, AKU, NAK, MS 3-655, fol. $28a_5$ || **16** °pādair: conjecture; °pādā: G || **17** this verse has been restored with the help of the AKU (MSS quoted). It does not correspond exactly to the same st. in the ed. by Bagchi (1938: 32, 130-1; st. 77) and in the ed. by Bhayani (1997: 53, st. 153), especially regarding the *pāda* d. In G we read: sarvvabhāvavaṭa khasama karīa kkhasamasahāve cīa dharījai / so vi cīa karījai tenā aṇuttarabohi lahījai; *pāda* c has not been translated in T_1 (*dngos kun mkha' dang mnyam byas shing / nam mkha' mnyam par sems gzung na / des ni bla med byang chub 'thob /*) ||

ddhatvaphalapradaṃ saṃkṣipyate | yad buddharatnakaraṇḍake tantrarāja ādibuddha uktam |

[β]ekatvaṃ hy ādikādyoḥ śaśidinakarayor āsanaṃ vajriṇo na
hūṃkāreṇaiva cihnaṃ pariṇatam aparaṃ neṣyate varṇarūpam |
utpannasyākṣareṇa kṣaranidhanagatasyāsya divyendriyasya

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iti | anena sarvākāranirākāro hetur ity uktaṃ bhavati | **sadasad-**
ubhayabhāvābhāvanirbhedī * sadasadādicatuṣkoṭivinirmuktaḥ | 3
akasmād vikalpahetum anapekṣya svānubhavo bhavatīti śeṣaḥ |
udayann utpadyamāno **'khiladhūmādi**daśanimittānugamo * yasya 4
sa **śūnyatāyāḥ** sambandhī | <nimittāny> utpannakramadyotakāni
saṃvṛtiparamārthasatyaikatvaprakāśakāni ||
kālacakre jñānapaṭale ṣaḍviṃśat<ṣat>aślokānantaravṛttena | **eka-**
***tvam** ityādi | akṣarodbhavasahajakāyasya ālikālipadmacandrādityā- 5
sanahūṃkārapariṇatacihnotpādarūpavarṇabhujasaṃsthānaparikalpanā-
dharmapratiṣedho **hi** * yasmāt tasmād bhagavataḥ paramākṣara- 6
jñānasiddhir ucyate | **ādir** akārādisvarasamūhaś candraḥ **kādiḥ**
kakārādivyañjanasamūhaḥ sūryas tayor **ekatvam** ekīkaraṇam <|>
āsanam ādhāra*ḥ pakāravyañjanātmakaṃ padmam akārātmakaṃ 7
candramaṇḍalaṃ rephātmakaṃ sūryamaṇḍalam | **vajriṇaḥ** para-
mākṣarajñānino **na**iti nirastam | tathā **hūṃkārapariṇataṃ** vajra-
cihnaṃ ta*tpariṇato devatākāyavarṇabhujamukhasaṃsthānapari- 5b
kalpanādharma ādheyalakṣaṇo **neṣyate** | abhiniveśalakṣaṇatvena
kṣarasvabhāvatvāt | **akṣareṇa** paramākṣarasukheno**t*pannasya** | 2
ataś ca **kṣaranidhanagatasya** prākṛtajanakalpitākārādikṣararahi-
tasya utpādanirodharahitasya vā **divyendriyasya** mahāmudrā-
dhipatyasambhūtasya **sarvākārasya** trailokyā*kārasukharūpasya 3
bindoḥ | **paramajinapater** vajrasattvasya | **viśvamāyādharasya**
viśvamāyā viśvamātā mahāmudrā taddharasya ||

3 ekatvaṃ: L_1, L_3; ekatva: L_2, L_4 || **4** cihnaṃ: L_1, L_3, L_4; cinhaṃ: L_2 | aparaṃ neṣyate: L_1, L_3; aparaṃ nekṣate: L_4; apadaṃ nekṣatai: L_2 || **6** ity; ituty (later corrected): G || **8** anapekṣya; anapekṣa°: G || **9** udayann; udayan (followed by a *daṇḍa*): G || **10** utpanna°: conjecture; upanna°: G || **13** °sahajakāya°; °sahajākāya°: G || **14** °saṃsthāna°; °sasthāna°: G || **18** before pakāra° a *daṇḍa* is in G | °vyañjanātmakaṃ: conjecture (see also Grönbold 1969: 20); °vyañjanātmakas: G | before akārātmakaṃ a *daṇḍa* is in G || **19** candra-maṇḍalaṃ; candracandramaṇḍalaṃ (also followed by a *daṇḍa*): G || **20** before nirastam a *daṇḍa* is in G || **22** after neṣyate in G (in the upper margin of the folio) we read 'taḥ || **23** akṣareṇa: T_1 (*'gyur ba med pas*), V_2; akṣaraṇa: G || **24** °kalpitākārādikṣara°; °kalpitākārādyakṣara°: G; in T_1 we read: *brtags pa'i a yig la sogs pa'i mi 'gyur ba*) || **25** mahāmudrādhipatyasambhūtasya is translated in T_1 with *phyag rgya chen po'i bdag nyid du gyur pa* ||

sarvākārasya bindoḥ paramajinapater viśvamāyādharasya ||

[LKC V, 127][β]

yata evaṃ tasmāt [γ]paramākṣarasukhasādhanābhiratena yoginā sadgurūpadeśalabdhena duṣṭasaṅgaparivarjitena dhūmādinimittaparibhāvitenādikarmikeṇa madhyamāviśodhitena sakalasattvaikaputravatparamasnehānubaddhacittena laukikalokottarasatyāśritena putrakalatrādisvaśarīranirapekṣakeṇa maṭhavihāragurudravyopabhogabāhyabhūtena buddhabodhisattvamārgāśritena maitrīkaruṇāmuditopekṣācaturbrahmavihāravihāriṇā śāntikarmādilaukikasiddhisādhanābhilāṣavarji-

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sadgurūpadeśalabdhena labdhaśrīgurusam*pradāyena | **duṣ-** 4
ṭasaṅgaparivarjitena parivarjitapāpamitreṇa | paribhāvitadhūmādi-
nimittatvād **dhūmādinimittaparibhāvitena <bodhi>cittasthirī-**
karaṇaikadakṣeṇa <|> pra*thamapravṛttatvād **ādikarmikeṇa** | 5
viśodhitamadhyamāvāhatvān **madhyamāviśodhitena** | uktaṃ ca |

dhūmādīn bhāvayitvā tu cittaṃ kṛtvā tu niścalam |
madhyamāṃ śo*dhayitvā tu bhāvayet paramākṣaram || 6

iti | **maṭhaś** chāt<t>rādinilayaḥ | **vihāro** bhikṣusāṅghikavāsaḥ | **ākā-**
śadhātau viśvabimbe **sarvākāraśūnyateva** **ādarśas** tatra **prati-**
senāva*t sādhakacintāvat | **anutpannadharmāvalokitena** ava- 7
lokitāvikalpitadharmeṇa | bālajanakalpitabahirarthābhāvāt **svacitta-**
spharaṇapratibhāsasvapnasadṛ*śārthacittena | vaibhāṣikasau- 6a
trāntikayogācāramatānantaḥpātāt **paramāṇusandohātmakadhar-**
mavicāraśūnyena | cārvākamatāpraveśād dūrīkṛtocchedavādatvād
ucchedaśū*nyatādūrīkṛtena | **adhyātmasukham** eva divyamu- 2

1 paramajinapater: G, T_1 (*rgyal pa'i bdag po mchog gi*); sakalajinapater: L_1, L_2, L_3, L_4, T (*mtha' dag rgyal pa'i bdag po*). A variant paramajinapater occurs in the PAJS (VP, ed., vol. III, p. 60; V_2 fol. $186b_3$), where this verse is quoted with its commentary. However, we must note that Bu-ston translates the compound with the words *mtha' dag rgyal pa'i bdag po* (= sakalajinapati; *The Collected Works of Bu-ston*, Part 3 [ga], fol. 101_7) and Puṇḍarīka writes sakalajinapater in the comm. (see Appendix V). The word paramajinapati occurs elsewhere in the LKC (see below, p. 243, note 22) | viśvamāyādharasya: L_1, L_3, L_4; viśvanāyādharasya: L_2 || **3** yata evaṃ tasmāt: T (see below, p. 151); these words recur in G (fol. $7a_5$; cf. below, p. 85, line 25) || **4** °paribhāvitena: T, G; °bhāvitena: V_2 || **5** °nādikarmikeṇa; read °nānādikarmikeṇa ? (cf. Edgerton 1970, vol. II: 93) || **9** śāntikarmādi°: V_2; śāntyādi°: T || **12** after °paribhāvitena a *daṇḍa* occurs in G | bodhicitta°: conjecture based on ṢY (V_2, T); citta°: G, T_1, equally possible || **17** °sāṅghika°; °saṅghīka°: G || **18** ādarśas; ādarśan: G || **19** after °dharmāvalokitena a *daṇḍa* occurs in G || **20** before svacitta° a *daṇḍa* occurs in G || **22** after °antaḥpātāt a *daṇḍa* occurs in G || **24** before ucchedaśūnya° a *daṇḍa* occurs in G ||

tena sarvajñapadavīm ārodhukāmena maṇḍalacakrādivikalpabhāvanāparityaktena ākāśadhātau sarvākāraśūnyatādarśapratisenāvad anutpannadharmāvalokitena svacittaspharaṇapratibhāsasvapnasadṛśārthacittena paramāṇusaṃdohātmakadharmavicāraśūnyena ucchedaśūnyatādūrīkṛtena adhyātmasukhasvasaṃvedyadharmānuraktena bāhyendriyasvasaṃvedyasukhadharmaparityaktena prajñopāyātmakena bodhicittasthirīkaraṇaikadakṣeṇa paramākṣaramahāsukhaprajñājñānamārgopadeśalabdhena ādhārādheyacihnavarṇabhujasaṃsthānamaṇḍaladevatāparikalpanādharmo neṣyata iti |[Y] *tathā*

[δ]mārgarahito na tattvaṃ prāpnoti tathāgatena yat proktam |

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drāsukham eva **svasaṃvedyo dharmas** tad**anuraktena** | kar-
māṅganājñān<āṅgan>odbhūtasukhānāsaṅgād **bāhyendriyasva-**
saṃvedyasukhadharmaparivarjitena | * **prajñopāyātmakena** 3
dhūmādinimittodayānantaraṃ samādhyaṅgasphuṭībhāvāya suśiṣita-
karmāṅganānurāgarasikena | uktaṃ ca |

vajraṃ padme pratiṣṭhāpya prāṇaṃ bindau nive*śayet | 4
bindūn cakreṣu bindūnāṃ spandaṃ vajre nirodhayet ||

iti | anavarata<m> mahāmudrālīnacittena vā ||
tathetyādinā vimalaprabhāṭīkoktāryākadambakenāsya mā*rgarā- 5
jasya mahimā<na>m uddīpayati |
idānīṃ mārgād bhraṣṭasya tattvāprāptim āha | tathā **mārge**tyādi |
tathāgatena yat proktam <|> **ya**<t> **ṣoḍaśacatuḥprabhedaṃ**
tat **tattvaṃ** caturthaṃ śrī*guruvaktraṃ **na prāpnoty** ayogī **vivi-** 6
dhavikalpādimārgeṇa <|> **vividhavikalpaḥ** padmasūryacandra-
rāhukālāgnibījacihnapariṇāmamukhabhujavarṇasaṃsthānavīrakrama-
svādhi*ṣṭhānakramādi | **ādi**śabdena sarvadharmocchedaśūnyatāvādā- 7

2 ākāśadhātau: G, T (*nam mkha'i khams la*), V_2; ākāśagatau: VP, ed., vol. III, p. 62, line 29 | °pratisenāvad: T (*pra phab pa bzhin*), G; °pratisenādy° later corrected to pratisenā°: V_2 || 9 tathā: T (*de bzhin du*), G || 10 the metre of the following stanzas is *āryā*, except for verses 2 and 23 that are *gīti*, verse 8 that is *upagīti*, and verse 25, which consists of the first two *pāda*s of a *sragdharā* stanza. The second half of verses 18 and 22 is irregular, and the first half of stanzas 21 and 24 is irregular || 12 °jñānāṅganodbhūtasukha°: T_1 (*ye shes kyi bud med las byung ba'i bde ba*) | before bāhyendriya° a *daṇḍa* is in G || 13 °dharmaparivarjitena: G; °dharmaparityaktena: V_2 || 14 before dhūmādi° a *daṇḍa* is in G | suśiṣita°: G (= suśikṣita, cf. Edgerton 1970, vol. II: 529); in T_1 we read: *legs par bslabs pa* || 18 anavarataṃ: T_1 (*rgyun mi 'chad par*); anavarata°: G || 20 mahimānam (see above, p. 79, line 20); mahimām: G, equally possible (O.V. Böhtlingk, *Sanskrit-Wörterbuch*, *sub voce*; M. Monier-Williams, *A Sanskrit-English Dictionary*, p. 803) || 25 °bīja°; °bija°: G || 26 °kramādi: conjecture based on T_1 (*rim pa*) (see also Grönbold 1969: 21); °krarmādiḥ: G ||

ṣoḍaśacatuḥprabhedaṃ vividhavikalpādimārgeṇa || [1]
utpattikramamuktaṃ hūṃphaṭkārādikalpanārahitam |
utpannakramayogas tattvaṃ tattvasya sādhanaṃ nānyat || [2]

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di | etat **tattvaṃ** prakaṭam abhiṣekapaṭale 139 [*sic*] |

kāmānandas tu kampākṣaram api ca catuṣkeṇa yogaḥ sa ekaḥ
pūrṇā * śakty udbhavo vai bhavati ca paramānanda eva dvitīyaḥ <|> 6b
jvālā binduś ca ghūrmā punar api viramānanda evaṃ tṛtīya
oḍḍā nādaś ca nidrā bhavati ca sahajānanda evaṃ catu*rthaḥ || 2
[LKC III, 124]

iti ||

ato vikalpamārgeṇa <na> tat tattvam | nāpi tattvasyātattvaṃ nāma
sādhanaṃ bhavati | yady etat sādhanaṃ na bhavati kiṃ tad astv ity āha
| **utpattītyādi** | **tattvasya** mahāsukha*sya **sādhanaṃ** sādhyate 3
'neneti **sādhanaṃ tattvam** eva **nānyat** padmādisaṃkalpanam | kiṃ
tat **tattvam utpattikramamuktaṃ** garbhāvakramaṇakramarahitam
<|> **hūṃphaṭkāra** iti * mantraḥ | **ādi**śabdena mudrādi**kalpanā** | 4
etad**rahitaṃ tattvam** | kiṃ tad ity āha **utpannakramayoga** iti |
utpanno niṣpanna ākāśabhāvanāgamyaḥ <|> tasya **kramo** dhū-
mā*dimārgaḥ | tasya **yogaḥ** prajñābimbena sahākṣarajñānodayasaṅga 5
iti ||

idānīm āryādvayena sanidarśanabodhicittadarśanopāyam anupā-
yapratikṣepaṇā*d <āha> | **kāṣṭhastha** ityādi | ya iva **yadvat** | **agnir** 6

1 °catuḥ°: V_3, G, VP ed.; °varṇa°: V_1 (this is the correction of the accepted reading) || **4** it is possible that the number 139 (which deest in T_1) corresponds to a previous numeration of LKC III, 124. On the different numerations of the LKC verses, see Cicuzza-Sferra 1997: 116-8 || **5** kāmānandas: conjecture (see VP, ed., vol. II, p. 109); kāmānandan: L_1, L_3, G; kāmānandaṃ: L_2, L_4 | after ekaḥ a *daṇḍa* is in G || **6** eva: G, T_1, L_1, L_2, L_3, L_4; evaṃ: VP ed. || **7** ghūrmā: G, L_2, L_4; ghūrṇā: L_3; mūrcchā: L_1, T_1 | evaṃ: L_1, T_1; eva: L_2, L_3, L_4, G | after tṛtīyaḥ a *daṇḍa* is in G || **8** oḍḍā: Bu-ston (see Sferra 1995: 362), L_4 (T), L_3; oḍrā: G; oṃṭṭā: T_1; oṭṭā: L_1; odrā: L_2, L_4 || **10** iti: conjecture based on T_1 (*zhes so*); siti (or miti): G || **11** ato... tattvam: T_1 (*de'i phyir rnam par rtog pa'i lam gyis te kho na nyid ma yin zhing*) | before nāma a *daṇḍa* is in G || **12** āha: conjecture based on the context and T_1; °ādi: G || **14** nānyat: conjecture; nānyata: G | kiṃ tat tattvaṃ: T_1 (*de kho na nyid de ci zhe na*); kin tatva tvaṃ: G || **15** utpatti°; utpati°: G | garbhāvakramaṇakramarahitam: conjecture; in T_1 we read: *mngal du 'jug pa'i rim pa dang bral ba* (see also Grönbold 1969: 22); garbhāvajramaṇakrama / rahitaṃ: G || **19** °jñānodayasaṅga iti: G; °mahājñānodayasaṅga iti: T_1 (*ye shes chen po skye ba la chags pa'o zhes pa'o*; *zhes pa'o deest* in P_1) || **21** āryā°; āyā°: G || **22** °pratikṣepaṇād āha: conjecture based on T_1 (*spangs pas gsungs pa*); °pratikṣedhaṇāttā: G | after iva a *daṇḍa* is in G | agnir... apiśabdārthaḥ; in T_1 we read: *me rten med par re zhig* [*shig*: P_1] *mi mthong ba ni shing la gnas kyang zhes pa'i kyang gi sgra'i don to* ||

kāṣṭhastho 'pi sadāgnir na dṛśyate chedabhedanopāyaiḥ |
śarakāṇḍapāṇimathanāt tatrasthaḥ sa dṛśyate yadvat || [3]
tadvac cittābhāso na dṛśyate kalpabhāvanopāyaiḥ |
tatraiva dṛśyate 'sau lalanārasanaikayogena || [4]
dhūmādinimittena prāṇāyāmena madhyavāhena |

<na> **dṛśyate**; nirāśrayas tāvan mā dṛśyatām; **kāṣṭhastho** <'>**pīty**
apiśabdārthaḥ | **chedabhedanopāyair** iti | karaṇe tṛtīyā | **chedāḥ** * 7
kuṭhārādibhiḥ | **bhedanā**<ni> vṛkṣabhidādibhiḥ | **upāyo** dvāram |
śarasya kāṇḍo daṇḍaḥ | **pāṇir** hastaḥ | tābhyām **mathanāt so**
'gnis tatrastho <'>pīti tasmin nirmanthyakāṣṭhe ti*ṣṭhatīti **tatra-** 7a
sthaḥ | sa iva **tadvat** | cittasyābhāsaś **cittābhās**<as> traidhātu-
kadarśanam **na dṛśyate kalpabhāvanopāyair** vikalpābhīkṣṇā-
bhimukhīkaraṇadvāraiḥ | **asau cittābhā*so dṛśyate lalanā-** 2
rasanaikayogeneti | karaṇe tṛtīyā | **ekayogo** 'dvayayogas **tatraiva**
svacitta eveti | uktaṃ paramārthasevāyām api |

kāṣṭhād dhavi*s toyam apīndukāntād 3
dadhnā ghṛtaṃ lohakulaṃ śilābhyaḥ |
strīyonisaṅgād avinaṣṭasaukhyaṃ
gṛhṇantu yogyās tadupāyayogaiḥ ||
citte na kaścid bhavatāpanīyo
na kṣe*paṇīyo na ca hānivṛddhī | 4
citte svacittapratibhāsamātraṃ
traidhātukaṃ toyagato yathārkaḥ || [stt. 157, 173]

iti | ekam eva cittaṃ prajñābimbagatam anekam iti bhāvaḥ ||
etad eva * darśayann āha | **yata evaṃ tasmād** <ity>ādi 5
muktakena yad uktaṃ pratyāhārādipañcāṅgalābhinā<ṃ> samā-
dhyaṅgasphuṭībhāvāya **bodhicittasthirīkaraṇaikadakṣeṇeti** tad

2 śarakāṇḍapāṇi°: V_1, V_3, G; sarakāṇu(araṇi): VP ed. | tatrasthaḥ: conjecture based on G; tatstho: V_3 *contra metrum*; tatstho 'pi: V_1 *contra metrum* || **7** °bhedanopāyair: conjecture; °bhedanopāyer: G || **8** vṛkṣabhidādibhiḥ: conjecture based on T_1 (*shing 'byed byed la sogs pa rnams kyis*); vṛkṣādṛṇādibhiḥ: G || **10** nirmanthya°: G; manthya°: T_1 (*bsrub par bya ba*) || **12** after °darśanaṃ a *daṇḍa* is in G | after °bhāvanopāyaiḥ a *daṇḍa* is in G || **14** after 'dvayayogaḥ a *daṇḍa* is in G | tatraiva; tatreva: G || **16** st. 157 is also quoted in the *Subhāṣitasaṃgraha* (ed. Bendall, part II, p. 26); in the Tibetan translation of the *Paramārthasevā*, Peking ed., vol. 47, the first verse is on p. 7, fols. $12a_8$-$12b_1$; the second verse is on p. 7, fol. $13b_{1-3}$; the metre is *upajāti* || **17** dadhnā: G; dadhno: Bendall, p. 26 | lohakulaṃ: T_1 (*lcags rigs rnams*), Bendall, p. 26; lohagulaṃ: G || **18** avinaṣṭasaukhyaṃ; aviṣṭasokhyaṃ: G || **20** apanīyo; apaṇīyo: G || **25** yata evaṃ... tad evāha (p. 86, line 4) *deest* in T_1 (see below, p. 247, note 35) || **27** before tad a *daṇḍa* is in G ||

vidyāvratena vajrāpātenaivordhvaśukreṇa || [5]
mārgeṇānena sukhaṃ yogī prāpnoti sarvabuddhānām |
paramākṣarābhi<sā>dhanaṃ sahajaṃ vā sarvadūtīnām || [6]

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evā*ha | **dhūmetyādi** | **dhūma evādir** yasya **nimitta**sya tena <|> 6
nimittaṃ pratyayo yena sūcyate 'bhimataṃ tad iti | **prāṇāyāmaḥ**
ku<m>bhaka ūrdhvādhas triṇāḍīnirodhātmā | **madhyavāhena**
cittanā*ḍyāṃ vāho 'nupraveśaḥ prāṇavāyoḥ | **vidyāvratena** 7
vidyāpradhānaṃ **vrataṃ** brahmacaryam | **vidyā** svajinābhiṣiktā
guṇavatī grāhyā | guruṇā abhidhānottare <'>pi |

saṃprāpya pukkasīṃ cā*nyāṃ rūpayauvanamaṇḍitām | 7b
ekayogakṛtābhyāsāṃ samayajñāṃ dṛḍhavratām ||
nirlajjā<ṃ> niḥspṛhāṃ dhīrāṃ vitṛṣṇāṃ nirahaṃkṛtām |
vidyāvrataṃ tayā sārdham ācaren mantravit svayam ||

iti | tato **va*jrāpātena** | vajrasyāpatanaṃ stābdhyaṃ teneti | **ūrdhva-** 2
śūkreṇeti maṇipadmāt pratīpagatyā lalāṭaṃ gatena | uktaṃ ca |

stabdhaliṅgaḥ sadā yogī ūrdhvaretāḥ sadā bhavet |
mahāmudrāprasaṅ*gena vajrāveśair adhiṣṭhitaḥ || 3
ekaviṃśatsahasraiś ca ṣaṭśataiḥ paramākṣaraiḥ |

<iti> ||
mārgeṇānena dhūmādiṣaḍaṅgayogalakṣaṇena | **yogy** utpanna-
kramayogo 'syāstīti **sarva*buddhānāṃ sukhaṃ** nirindriyaṃ 4
paramākṣarābhi<sā>dhanaṃ paramākṣaram abhisādhyate sa-
mantān niṣpādyate yeneti **sahajaṃ** tat **prāpnoti** | **sarvadūtīnāṃ**
niruddhānāṃ dvāsaptatisahasra*nāḍīsvabhāvānāṃ ḍākinīnām <|> 5
śūnyaṃ **sahajam** ity uktam | tribhavavarjitam anāhatam | na tu
lokarūḍhyā turyāvaraṇātmakaṃ **sahajam** | śūnye hy aikyam ucyate
sarvāvaraṇāpaga*mād iti **vā**śabdārthaḥ || 6

2 yogī: V_3; yogi: V_1 || 3 paramākṣarābhisādhanaṃ: conjecture, T (*mngon par sgrub pa*); paramākṣarābhidhānaṃ: V_1, V_3, G (see below, note on line 22). The verse is hypermetrical | °dūtīnām: V_3; °dūtinām: V_1 || 7 before prāṇavāyoḥ a *daṇḍa* occurs in G || 8 vidyā... abhidhānottare 'pi: conjecture, T_1 (*rig ma ni rang gi rgyal ba'i dbang bskur zhing yon tan lhag pa gzung par bya'o / mngon par brjod pa bla mar yang /*); vidyā svajinābhiṣiktāpi guruṇā grāhyā // abhidhānottarepi: G || 10 cānyāṃ: G (read cāruṃ ? H. Isaacson's suggestion) | °yauvana°; °yovana°: G || 11 cf. GSU, 118cd || 12 niḥspṛhāṃ; nispṛhāṃ: G || 14 stābdhyaṃ: T_1 (*reng ba nyid*); stārthyaṃ: G || 15 after °śūkreṇeti a *daṇḍa* occurs in G | uktaṃ ca... iti *deest* in T_1; the verses are taken from the *Paramādibuddha* and are also quoted below, p. 102. For other references, see above, p. 63 || 20 yogy: conjecture; yoga: G || 22 paramākṣarābhisādhanaṃ: conjecture based on T_1 (*mngon par bsgrub pa*) and also arising from the context; paramākṣarābhidhānaṃ: G || 23 sahajaṃ tat: conjecture; sahajas taṃ: G ||

rūpādisaṃkalpanair maṇḍalacakrādibhāvanābhyāsaiḥ |
sidhyati laukikasiddhiḥ kiṃ punar iṣṭā mahāsiddhiḥ || [7]
mārgaḥ sadguruprasādato bhavati śuddhaśiṣyāṇām |

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nanv evam **utpannakramayogas tattvaṃ tattvasya sādha-**
naṃ nānyad ity uktam [cf. above, stanza 2cd] atas tad evāstu kim
apareṇānupayoginety āha | **rūpe**tyādi | lokas traidhātukaṃ tatrabhavā
* laukikī cāsau siddhiś ceti **siddhir** akaniṣṭhabhuvanaparyantam 7
aiśvaryaṃ **sidhyati** | **rūpādi<saṃ>kalpanair** iti rūpyate bādhyate
iti **rūpam** | tad evādi yasya tasya **kalpanaṃ** mānasaṃ * karmeti | 8a
tatra rūpabhāvanā karmamudrā | **ādi**śabdena jñānaṃ tasya bhāvanā
jñānamudrā | **maṇḍalacakrādibhāvanābhyāsair** iti **maṇḍalam**
ādhārala<kṣa>ṇaṃ **cakraṃ** devatāsamūha ādheyaḥ <|> * **ādi-** 2
śabdena mantramudrāsanādi <|> teṣāṃ **bhāvanā** 'bhimukhīkaraṇaṃ
tasy**ābhyāsa** ābhīkṣṇābhiniveśas tair iti | yady evam anenaiva
mārgeṇa sarvasiddhiḥ **sidhyati** | alaṃ dhūmādi*mārgopadeśenety 3
āha | **kim** iti <|> mahatī cāsau siddhiś ceti **mahāsiddhir**
mahāmudrāsiddhiḥ <|> **iṣṭā** lokottarā | **kiṃ punaḥ** kim u <|> siddhir
iti dhūmādimargopa*deśam antareṇa naivety arthaḥ || 4
nanv ayaṃ mārgopadeśaḥ kiṃ sarveṣām eva samyaksaṃbo-
dhiprāptisamudyatamatīnāṃ sarvasmād eva bhavati | āhosvit
keṣāñci*d eva śuddhānāṃ jagadarthakaraṇakuśalotsāhināṃ kutaścid 5
evety āha | **mārga** ityādi | **sadguruḥ** śrīgurus tasya lakṣaṇaṃ
paramārthasevāyāṃ vistareṇākhyātaṃ * yathā | 6

dhyāyī bhavadhyānavimuktasaṅgaḥ
kāmī mahākāmanibaddhacittaḥ |
mahāvratī dvīndriyasaukhyayoge
mudrāprasaṅge <'>py avinaṣṭarāgaḥ ||
candrārkamārgapravina*ṣṭayogaḥ 7
prajñānale yogabalāt praviṣṭaḥ |
anantasaukhyāmṛtaseka eva
sa śrīgurur vajradharo <'>ghahantā || [stt. 20-21]

iti vistaraḥ | tasya **prasādas** tattvopadeśānugrahaḥ | tasmā*d **bhava-** 8b

2 sidhyati: V_3; siddhyate: V_1 | mahāsiddhiḥ: V_3; mahāsiddhi: V_1 || **11** °cakrādibhāvanā°; °cakrādibhāvānā°: G | before maṇḍalam a *daṇḍa* is in G || **12** before cakraṃ a *daṇḍa* is in G || **17** before mahāmudrāsiddhiḥ a *daṇḍa* is in G || **18** naivety: conjecture (see also Grönbold 1969: 24); nevety (preceded by a *daṇḍa*): G || **19** before kiṃ a *daṇḍa* is in G || **24** the metre is *upajāti*; these stt. were quoted by F. Kielhorn in a brief paper written in 1894 (1969: 838); in the Peking ed., vol. 47, # 2065, fols. $3a_8$-$3b_2$ || **25** before kāmī a *daṇḍa* is in G || **27** prasaṅge; prasage: G || **29** prajñānale: conjecture based on T_1 (*shes rab me la*) (see also Grönbold 1969: 25); prajñāvalo: G ||

yeṣāṃ sattveṣu kṛpā parakāryaśubhodyamo nityam || [8]
anyasmai dattam idaṃ sumārgaratnaṃ pramattasattvāya |
hriyate kuviṣayacauraiḥ svagṛhāraṇyaṃ praviṣṭasya || [9]
vicikitsākaukṛtyanidrā-ālasyauddhatyacauraiś ca |
hriyate sumārgaratnaṃ kuṭumbagahanaṃ praviṣṭasya || [10]

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ty utpadyate <|> keṣāṃ **śuddhaśiṣyāṇām** <|> **śuddhāḥ** sekādibhiḥ
prahīṇaprākṛtāhaṃkāramalāś ca te **śiṣyāḥ** parārthakaraṇādibhir
anuśāsanīyāś ceti | uktaṃ mahā*mudrātilake | 2

viṣaṃ mantrādibhir yadvat śodhyamānaṃ rasāyanam |
tadvat sekādibhiḥ śiṣyam aśuddhaṃ śuddhimad bhaved ||

iti | teṣāṃ **parakāryaśubhodyamaḥ** kalyāṇotsāha * iti || 3
idānīṃ labdhamārgāṇāṃ pramādināṃ mārgāpaharaṇanimittam āha |
an<y>etyādi | **idam** <an>antaroktaṃ buddhatvaṃ **s**ukhena mṛgyate
'nviṣyate yeneti <**mārgam**> | ra*tiṃ tanotīti **ratnaṃ** cintāmaṇiratnam 4
iva ratnaṃ durlabhatvāc cintitārthaphalapradatvāc ca **sumār-**
garatnam <|> paścād viśeṣaṇasamāsaḥ | **pramattaḥ** pramādacā*rī 5
hitasukhānapekṣaḥ | ṣaḍgatiṣu sīdatīti **sattvaḥ** | **anyo** yaḥ
kṛpādiguṇavikalaḥ parahitasukhānudyatamatiḥ | tasya **praviṣṭasya**
svasya gṛhaṃ * dārās tad ev**āraṇyam** krūrasattvāśrayam | 6
kuviṣayacaurair iti viṣayantīndriyāṇy eṣv iti viṣayā rūpādayo
bāhyabhogās te ca kutsitā alpāsvādatvād vipa*kṣatvān mūr- 7
chācittenādharmasevanāc ca <|> ta eva **caurās** tair **dattam** api
sumārgaratnaṃ hriyate cauryata iti ||
na kevalam ebhiḥ svagṛhāraṇyaṃ praviṣṭasya sumārgaratna<ṃ>
hriya*te | **kuṭumbagahanaṃ praviṣṭasya vicikitsādicauraiś** ca 9a
| **kuṭumbaḥ** kalatraputr<apautr>ādir **gahanaṃ** vanam <|> tribhir

4 °nidrā-ālasya°: the hiatus is necessary for the *āryā* metre; °nidrālāsya°: V_1, V_3 || 5 hriyate: V_1, V_3; āhriyate: VP ed. || 6 after śuddhāḥ a *daṇḍa* is in G || 8 anuśāsanīyāś; aṇuśāsanīyāś: G || 10 tadvat: T_1 (*de bzhin*); tattvāt: G | śiṣyam aśuddhaṃ śuddhimad: the neuter gender (which could not be applied to disciples) is probably an intentional choice: śiṣyo 'śuddhaḥ śuddhimān would be *contra metrum* || 12 °mārgāṇāṃ; °mārgānāṃ: G | pramādināṃ: T_1 (*bag med pa rnams kyi*); pramāditā°: G || 13 anantaroktaṃ: T_1 (*de ma thag tu brjod par*) || 15 sumārgaratnaṃ; summarggaratnaṃ: G || 18 in G °vikalaḥ is followed by a *daṇḍa* | praviṣṭasya; pravitasya: G || 19 °sattvāśrayaṃ; °sattvāśayaḥ: G || 20 viṣayantīndriyāṇy; viṣayantīndriyāṇy: G || 21 after alpāsvādatvād a *daṇḍa* is in G | vipakṣatvān mūrchācittenādharmasevanāc ca: conjecture; vipakṣatvāt mūrchāmohena dharmeṇa sevanāc ca: G; vipākarūkṣatvān mūrchācittena sevatvāt: T_1 (*rnam par smin pa rtsub pa nyid kyi phyir dang brgyal ba'i sems kyis bsten pa nyid kyi phyir ro*) || 23 cauryata iti: conjecture based on T_1 (*rku bar byed do zhes pa'o*); cauryate bhāti: G || 26 °putrapautrādir: T_1 (*bu dang bu'i bu la sogs pa*); °putrādiḥ: G ||

prāṇātipātamithyā-adattaparadārarūkṣapaiśunyam |
sambhinnavaco 'bhidhyāvyāpādakudṛṣṭicauraiś ca || [11]
satpāpakopapāpakahatyādrohendriyābhisaṃsaktiḥ |
pañcakapañcabhir ebhiś caurai ratnaṃ sadā hriyate || [12]

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api pratyayair niścite <'>pi sumārgaratne saṃśayo **vicikitsā** kim
ayaṃ * sumārgo na veti | **kaukṛtyaṃ** kutsitaṃ karma mayā kṛtam ato 2
nāhaṃ mārgaṃ sākṣātkariṣya ity evamākāram | **nidrā** svāpaḥ
kāyamanasor akarmaṇyatāpādanalakṣaṇaṃ styānamiddha*m iti yāvat | 3
ālasyam anutsāha **auddhatyaṃ** vikṣiptacittatā nagarādicitta-
bhramaṇam iti yāvat | tad amī samādhimalā anayāryayākhyātā mārgaṃ
bhā*vayatām iti || 4

na kevalam ebhiḥ samānair hriyate **prāṇātipātā**dibhir api | **rat-
nam** iti sumārgaratnam | **sadā** kālatraye | **prāṇātipātaḥ** sattvavadhaḥ
| **mithye***ty anṛtavacaḥ | **adatte**ti paradravyāharaṇam | **paradāre**ti 5
kāmamithyācāraḥ | **rūkṣa**vacaḥ paramarmodghāṭanam | **paiśunya**-
vacaḥ kliṣṭacittasya parabhedavacanam * | **sambhinna**vacaḥ kā- 6
mādyupasaṃhitasya hāhaihehītyādirāgajanakaṃ vacaḥ | **abhidhyā**
paradravye viṣamaspṛhā | **vyāpādo** vadhacittam | **kudṛṣṭir**
nāstidṛṣṭiḥ ||

tathā | **satpāpa*kaṃ** hiṃsādipañcakam | **upapāpaka**pañcakam 7
dyūtādi<pañcakam> | go**hatyā**dipañcakaṃ mitra**drohā**dipañcakam |
cakṣurād**īndriyābhisaṃsakti**pañcakam iti | pañca parimāṇam asyeti
pa*ñcakānāṃ pañca tair eva **caurair** iti | tathā | 9b

hiṃsāsatyaṃ parastrīṃ tyajasva paradhanaṃ madyapānaṃ tathaiva
saṃsāre vajrapāśaḥ svakuśalanidhanaṃ pāpam etāni pañca |
dyūtaṃ sāvadya*bhojyaṃ kuvacana<pa>ṭhanaṃ bhūtadaityendra- 2
dharmaṃ
gobālastrīnarāṇāṃ tridaśanaraguroḥ pañcahatyāṃ na ku<r>yāt |

3 °opapāpaka°: V_1, V_3; °opapātakā°: VP ed. | °saṃsaktiḥ: V_3; °saṃśaktiḥ: V_1 || 5 niścite; niśrīte: G | saṃśayo; saṅgayo: G || 6 na veti; neveti: G || 8 akarmaṇya°; akarmaṇye: G || 9 before nagarādi° a *daṇḍa* is in G || 10 samādhi°; sāmādhi°: G | anayāryayākhyātā: T_1 (*'phags pa'i tshigs su bcad pa 'di yis bshad*); anayā 'pāya ākhyāto: G || 12 hriyate: conjecture based on T_1 (*'phrog pa*) (see also Grönbold 1969: 26); kriyate: G || 15 paramarmodghāṭanam; paramarmoṭghaṭanam: G | paiśunya°; paiśūnya°: G || 20 upapāpaka°; upapāpapaka° (later corrected); G || 22 cakṣurādīndriyā°; cakṣurā / dīndriyā°: G || 23 pañcakānāṃ; pañcakāṃnāṃ: G || 24 parastrīṃ: G, cf. VP (ed., vol. II, p. 88); parastrī: L_1, L_2, L_3, L_4 || 27 °dharmaṃ: L_2, L_3, L_4, G; °dharma: L_1 || 28 tridaśanaraguroḥ: G, L_1, L_3, L_4; tridaśanaguroḥ: L_2 ||

atyantakhānapānair nānābhogair anekacaurais taiḥ |
vīryavato 'pi hriyate pramādamūrchāṃ gatasyaiva || [13]
svayam eva na hi parīkṣaka itarasya viṭasya darśayej jñātum |
bhavati mahārghaṃ na bhavati tadvākyān muñcate ratnam || [14]

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droham mitraprabhūṇāṃ tridaśanaraguroḥ saṃghaviśvāsināṃ ca
āsakti*s tv indriyāṇām iti bhu<va>napateḥ pañcaviṃśad vratāni || 3
[LKC III, 93ab, 94]

iti | **pāpakaṃ** karma khyātam antarāyakaram <|> atra gṛhītaṃ
pañcānantaryakāriṇām apīti ||
na kevalam ebhiḥ sumā*rgaratnaṃ hriyate <|> **atyanta-** 4
khānapānair nānā bhogaiś ceti **khānam atyanta** māṃsā-
dibhakṣaṇaṃ | **pānaṃ** surādipānam <|> **atyanta**<ṃ> mūrchā-
dharmeṇeti | bhuñjyanta iti **bhogāḥ** srakcandanā*dayaḥ | **nānā** 5
vicitrāḥ | **vīryavato** <'>**pi** mārgabhāvanotsāhino na kevalam
anantaroktasyādṛḍhavīryasya **vīryavato** <'>**pīty apiśabdārthaḥ** |
pramādo 'tya*ntakhānapānādyakalyāṇamitrāsaṅgaḥ <|> tasmān 6
mūrchā<ṃ> cetaso vikalatāṃ **gatasya hriyata** eveti | bhava-
bhogādiratir uktā 'ntarāyakarī kuśalakāriṇām apīti ||
nanv e*vaṃ mārgaratnasya parīkṣakam abhisandhāyoktā 7
antarāyakarā doṣāḥ | tasya ca mārgasya svayam aparīkṣakasya tu kā
vārttety āha | **svayam** ityādi | **hir** yasmāt **svayam** aparī*kṣakas 10a
tasmād **itarasyā**nyasya **viṭasya** mahāpāpakṛtasya **darśayed**
bhavati mahārghaṃ mahāratnam idam iti **jñātum** | sa āha **na**
bhavati | atas **tadvākyād** viṭavacanān **muñcata** e*veti | evam eva 2

3 parīkṣaka: V_3; parikṣaka: V_1 | darśayej; pradarśayej: V_1, V_3, VP ed. *contra metrum*. G, commenting on this stanza, only reads darśayej. This latter reading appears to be more suitable for the *āryā* metre. In the first case, we should have an *āryāgīti* metre only in the first half of the verse || 4 tadvākyān: V_3; tadvākyaṃ: V_1 || 5 drohaṃ: L_1, L_2, L_3, L_4; drohāṃ: G | mitra°: G, L_1 (cf. note 1 of the critical apparatus, p. 113), L_2, L_4; mitraṃ: L_3 | tridaśanaraguroḥ: G, L_1, L_3, L_4; tridaśanaguroḥ: L_2 | saṃghaviśvāsināṃ: L_1, L_3, G; saṃghaviśvāsanaṃ: L_2, L_4 || 6 bhuvanapateḥ: L_2 (cf. VP, ed., vol. II, p. 88); bhuvanapate: L_1, L_3, L_4; bhunapateḥ: G || 10 atyantakhānapānair; 'tyantakhānapāṭhaur: G || 12 surādipānam; surādaiḥ: G; T_1 (*chang 'thung ba la sogs par grags pa'o*) || 13 srakcandanādayaḥ: G; srakcandanastrīśayanāsanādayaḥ: T_1 (*me tog phreng ba dang tsandana dang bud med dang mal stan la sogs pa ste*; *la sogs deest* in P_1) || 14 °bhāvano°; °bhāvanā°: G || 16 atyantakhāna°; atyantyantakhāna° (later corrected): G | °mitrā°; °mātra°: G || 17 vikalatāṃ; vikalatātāṃ: G || 19 °sandhāyoktā; °saṃndhāyoktaṃ (followed by a *daṇḍa*): G || 21 svayam ityādi; svayamam ityādi (later corrected): G || 22 itarasyānyasya viṭasya: conjecture; itarasyārthaviṭasya: G; in T_1 we read *gzhan gcig shos g.yon can* || 23 before bhavati a *daṇḍa* is in G ||

yebhyaḥ kārayati mahāratnaparīkṣāṃ suratnavettṛbhyaḥ |
teṣāṃ viśuddhavākyaiḥ svakīyaratnaṃ hi vijñeyam || [15]
māraḥ karoti vighnaṃ rūpaiḥ sambuddhabodhisattvānām |
pitṛmātṛduhitṛbhaginīputrabhrātriṣṭabhāryāṇām || [16]
tasmāt sadgurudattaṃ sumārgaratnaṃ hi yatnataḥ śiṣyaiḥ |
kartavyam atisuguptaṃ caurakuṭumbaṃ parityajya || [17]

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duḥprajñajātīyaḥ pāpamitravacanād anarghaṃ sumārgaratnaṃ prāptam api muñcatīti pāpamitropasaṅgamanadoṣa ukto mārgaparīkṣārthinām apīti ||

na*nv evaṃ kathaṃ mārgaratnaṃ vijñeyaṃ svayam aparīkṣakeṇeti 3
cet | satyam <|> sa cet **kārayati mahāratnaparīkṣāṃ yebhyaḥ**
suratnavettṛbhyaḥ sakāśāt **teṣāṃ viśuddhavā*kyair** avisaṃ- 4
vādakavacanai<r> **hi** sphuṭaṃ **vijñeyaṃ** niścetavyam anargham
idam iti | evam eva kulaputreṇa prāpto mārgaḥ kalyāṇamitravacanād
anargham <idam> iti parī*kṣya <|> anubaddhavyo na moktavya iti 5
kalyāṇamitrāśrayaḥ śreyān mārgabhāvakānām iti ||

tad evaṃ mārgabhāvanāyāṃ prasthitasyāpi na cittaṃ sthirībhavati
māra*karmatyāgaṃ vinety atas tad eva darśayann āha | **māra** ityādi 6
māro hi pāpīyān buddhādirūpaṃ nirmāya bhāvakasyāntarāyaṃ
karoti yathā nāyaṃ mārgo bodhaye nānena kaści*n niryātītyādi 7
veditavyaṃ mārakarmaparivarte ||

<evaṃ> māra<karmadoṣa>m upakṣipya sarvam upasa<ṃ>harann
āha | **tasmād** ityādi <|> **hir** yasmād etan mārgāpahāranimittam asti
tasmāc caurakuṭumba*m upalakṣaṇa<ṃ> vicikitsādikam api tya- 10b
ktvā **yatnataḥ sadgurudattaṃ mārgaratnaṃ guptaṃ** kāryaṃ

1 °parīkṣāṃ: V_3; °parikṣāṃ: V_1 || 4 °bhaginī°: V_3, V_1; °bhagini°: VP ed. || 6 parityajya: V_3; parityajyaḥ: V_1 || 7 before sumārgaratnam a *daṇḍa* is in G || 8 °saṅgamanadoṣa: conjecture (see also Grönbold 1969: 27); °saṅkumaṇadoṣa: G | ukto: conjecture based on T_1 (*gsungs*) (see also Grönbold 1969: 27); unto: G || 12 suratnavettṛbhyaḥ: conjecture; suratnavettṛsya: G || 14 prāpto mārgaḥ: G; prāptaṃ mārgaratnaṃ: T_1 (*lam rin po che thob pa*) || 15 anargham idam: T_1 (*'di ni rin thang med pa'o zhes*) | parīkṣya; parīkṣā: G; suparīkṣā: T_1 (*legs par yongs su brtags te*) | after anubaddhavyo a *daṇḍa* is in G || 20 yathā; yāthā: G || 21 the sentence veditavyam... °parivarte is slightly different in T_1 (*rig par bya ste zhes rgyas par shes rab kyi pha rol tu phyin par bdud kyi las kyi le'ur gsungs pa shes par bya'o*) | °parivarte: T_1 (*le'ur*); °parivṛrtte: G || 22 evaṃ... āha: T_1 (*de ltar bdud kyi las kyi skyon nye bar spangs nas thams cad nye bar bsdu ba gsungs pa*) || 23 before etan a *daṇḍa* is in G | °nimittam: G; *deest* in T_1 || 24 before tasmāc a *daṇḍa* is in G | before vicikitsādi° a *daṇḍa* is in G | tyaktvā: G; parityaktvā: T_1 (*yongs su btang ste*) || 25 mārgaratnaṃ guptaṃ: G; sumārgaratnam atisuguptaṃ: T_1 (*lam rin chen khyad par du 'phags pa* [D_1 *'phags pas*] *legs par sba ba*) ||

vīrakramo na mārgaḥ svādhiṣṭhānakramaś ca mokṣāya |
suviśuddhakrama eko mokṣāya saṃdarśito buddhaiḥ || [18]
saukhyena saṃgṛhītāḥ pañcānantaryakāriṇo yena |
sekārthena jinendraiḥ prajñopāyātmake tantre || [19]
vīrakramo na bāhye dehe prāṇakṣayo hy asāv uktaḥ |
svādhiṣṭhānaṃ śūnye traidhātukadarśanaṃ nāma || [20]

śiṣyair iti mārgarakṣoktā <||>
nanv aparo <'>pi mārgo <'>sti **mokṣāya** na vety ā*ha | <vīre- 2
tyādi |> **vīrakramo** bāhyaraudradevatāpūjālambanādiḥ **svādhi-**
ṣṭhānakramaś cittena śāntadevatāyogasukhālambano **mokṣāya na**
deśito **buddhaiḥ** | ka<ḥ> punas tarhi deśita ity ā*ha | **suviśud-** 3
dhakrama eka iti utpannakramayogo 'dvitīya<ḥ> ||
katham etaj jñāyate <iti> ced āha | **saukhyene**tyādi | **yena**
kāraṇena **jinendraiḥ saṃgṛhītā** viśve samu*panītāḥ **pañcānan-** 4
taryakāriṇa iti | ānantaryāṇi mātṛpitrarhadvadhāḥ saṃghabhedo
duṣṭacittena tathāgate rudhirotpādaś ceti | etadanyatareṇāvī*cau 5
kalpam anantaram evāsyata ity **ānantaryam** ucyate | **saukhyena**
sukhopāyena **sekārthena** caturthena | anyathā pañcānantaryakāriṇāṃ
vīrakrameṇa raudra*karmaviratiḥ svādhiṣṭhānena vardhitasaṃsārasu- 6
khavāsanāsaṃtatena mokṣāvāptiḥ | tena kāraṇeneti ||
nanu <yadi> idaṃ kramadvaya<ṃ> vīrasvādhiṣṭhānākhyam akra-
mam e*va manyate tadā bhagavatā kimartham uktam iti ced āha <|> 7
vīretyādi <|> **hir** yasmād **dehe prāṇakṣayo hy asāv ukta<s>**
tasmād **vīrakramo na bāhye** | nanv evaṃ **bāhye** * **svādhi-** 11a
ṣṭhānaṃ spaṣṭam astv iti cen na <|> yasmāt svasya cittasyādhi-
ṣṭhānaṃ pratibhāsaḥ <|> tac ca **śūnye traidhātukadarśanaṃ nā-**

4 jinendraiḥ: V_1, V_3, AKU, ed., p. 146; jinendraḥ: VP ed. || **6** svādhiṣṭhānaṃ: V_3; sādhiṣṭhānaṃ: V_1 || **7** iti mārgarakṣoktā: G; iti mokṣābhilāṣiṇāṃ mārgaparirakṣokteti: T_1 (*zhes pa* [P_1 *zhes par*] *thar pa 'dod pa rnams kyi lam yongs su srung ba gsungs so / zhes pa'o*) || **8** na vety āha; mitrādare ṇety āha: G; in T_1 we read *ma yin nam nges na 'di la gus pas ci zhe na gsungs pa* | vīretyādi: T_1 (*dpa' bo zhes pa la sogs pa'o*) || **9** °ālambanādiḥ: G; °ālambanādilakṣaṇaḥ: T_1 || **10** śāntadevatā°: śāntidetā° (later corrected to śāntidevatā°): G | °ālambano; °ālambanam (followed by a *daṇḍa*): G; °mukhalakṣaṇo: T_1 || **14** saṃgṛhītā; saṅgrahītā: G | viśve; viśvā: G || **15** ānantaryāṇi: G; pañcānantaryāṇi: T_1 || **16** etad°... ucyate; in T_1 we read *lnga po rnams las gang yang rung ba'i skyon gyi* [D_1 *skyon gyis*] *par mtshams med pa kho nar ma nang med par bskal par gnas par 'gyur te / des na mtshams med par brjod par bya'o* || **19** °karmaviratiḥ; °karmāviratiaiḥ: G | svādhiṣṭhānena; svādhiṣṭhāṇenāntyan na: G; svādhiṣṭhānakrama: T_1 || **21** nanu yadi: T_1 [D_1: *'o na gal te*]; nanv: G | °ākhyam akramam; °ākhyaṃ makramam: G || **22** manyate; manyate paribhavāt: G || **23** dehe; tadehe: G || **24** bāhye; dehe: G | °ādhiṣṭhānaṃ; °ādhiṣṭhāṇaṃ: G || **25** cen na; cet / na: G | °ādhiṣṭhānaṃ; °ādhiṣṭhāṇaṃ: G ||

saṃsāre niḥsāre buddhatvaṃ phalaṃ tatkṣayāt tataḥ puṃsām |
kadalīphalam iva pakvaṃ kadalīnāśena sambhavati || [21]
vṛścikakulīrasattvā yasyāḥ syus te vināśinas tasyāḥ |
evaṃ bhavati vināśi tad yogacittaṃ māyāyāḥ || [22]
advayam acalam ananvayam iṣṭaṃ paramākṣaraṃ mahārāgam |

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meti prasiddham <|> suviśuddhakramavyavasthoktā jagadartha-
kā*riṇām apīti || 2
nanu svādhiṣṭhāna<ṃ> traidhātukasya darśanam uktam <|>
taddarśanāt tasyānivṛtteḥ saṃsāranivṛttilakṣaṇaṃ buddhatvaṃ katham
iva sambhavatīty āha | **saṃsāra** ityādi | **saṃ*sāre** traidhātuke 3
niḥsāre mṛṣāmoṣadharmake **buddhatvaṃ** sarvajñatādiguṇa-
vibhūtilakṣaṇaṃ **phalaṃ** sāraṃ bhavati **tatkṣayāt** saṃsārakṣayād
anantaram | katham ivety āha <|> **kada*līphalam ive**ti <|> yathā 4
niḥsārāyāṃ **kadalyāṃ** sāraṃ phalaṃ **pakvaṃ** bhavati
kadalīnāśena evaṃ buddhatvam apīti ||
nanu buddhatvasya bodhicittaṃ sādhanam iṣyate | ta*ttvaṃ 5
tattvasya sādhanam iti vacanāt [cf. stanza 2, above, p. 84] <|> tac ca
māyotpannatvān māyāyā avidyātvena vartanād atattvaṃ kathaṃ
buddhatvasādhanaṃ bhavatīty āha | **vṛścikety**ādi | **vṛści*kāḥ** 6
śūkakīṭāḥ **kulīrāḥ** karkaṭā **yasyā** mātur bhaveyus **tasyā vināśinas**
te yathā **evaṃ yogacittaṃ yogaḥ** prajñopāyasamāpattis tasmin yac
cittaṃ caturtho <'>bhiṣekaḥ sa*ṃvṛtyotpannaṃ yasyā **māyāyā** 7
avidyācyutidharmiṇyāḥ sakāśāt **tasyā vināśi tad bhavatī**ti
māyopa<śa>mena saṃsārasyāpunarāvṛttir uktā tattvayoginām
āśvāsanārtha*m iti || 11b
nanu bodhicittaṃ śukradhātur ihocyate | tat katham ajaḍasya
buddhatvasya paramākṣarajñānasya sādhanam uktam | satyam uktam |

śukrākṣarasvabhāvena sādhayet paramākṣaram | [SU, 143ab]

iti * vacanāt | ata evāsya tattvasya yogacittasya paramākṣararūpeṇa 2
ṣoḍaśacatuḥprabhedaṃ prakaṭayann āha | **advayam** ityādi | dvayaṃ
nāma saṃsāranirvāṇacittaṃ na vidyate * yasyeti <**advayam**> | maṇi- 3

1 tataḥ: V_3; ataḥ: V_1 || **2** kadalīphalam: V_3; kadaliphalam: V_1 || **5** paramākṣaraṃ: V_3; paramākṣāraṃ: V_1 || **6** suviśuddha°: T_1 (*shin tu rnam par dag pa'i*); svaviśuddha°: G || **10** saṃsāre; saṃsaṃsāre: G || **11** mṛṣāmoṣadharmake: cf. Edgerton 1970, vol. II: 441 || **18** māyotpannatvān; māyotpannatvāt tac ca: G || **20** śūkakīṭāḥ: conjecture; sūkakīṭaḥ: G | karkaṭā; karkkaṭa: G || **23** °dharmiṇyāḥ; °dharminyāḥ: G || **24** māyopaśamena: conjecture; in T_1 we read *sgyu ma dang bral bas*; māyopamena: G | °yoginām: conjecture (see also Grönbold 1969: 30); °yoginyam: G || **25** āśvāsanārtham; āśvasanārtham: G || **26** ajaḍasya: T_1 (*bems po ma yin pa*); majalasya: G || **31** na vidyate yasyeti advayam: conjecture; in T_1 we read *gang la yod pa ma yin pa de gnyis med do*; tanu vidyate yasyeti: G ||

bhāvābhāvābhāvaṃ jñānaṃ sattvaṃ samantabhadraṃ ca || [23]
araṇo mahāraṇaś ca sahajaḥ śrībodhicittabindudharaḥ |
śrīkālacakravajraḥ prajñopāyātmako yogaḥ || [24]
evaṃ yo vajrayogo 'parimitasugataiḥ sevito deśitaś ca
saṅgīto bodhisattvair varakuliśadharair mantravidbhiḥ samastaiḥ |
[25][δ]
[ε]ādau saṃsevanīyo gurur api samayī vajrayānādhirūḍhas
tattvadhyāyī tv alubdho vyapagatakaluṣaḥ kṣāntiśīlo 'dhvavartī |
śiṣyāṇāṃ mārgadātā narakabhayaharas tattvato brahmacārī
mārāṇāṃ vajradaṇḍaḥ sa ca dharaṇitale vajrasattvaḥ prasiddhaḥ ||
[LKC III, 2]

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padmād <n>a calatīty **acalam** | na vidyate 'nvayaḥ prajñopāyāṃśo
'syety **ananvayam** | anuttarasukhapradatvād **iṣṭam** iti caturtho
yogaḥ | ṣaṭśatādhi*kaikaviṃśatisahasraśvāsanirodhāt **paramākṣa-** 4
ram | rāgavirāgayoḥ śuklakṛṣṇayor madhye sthitigamanābhāvān
mahārāgam <|> sākāranirākāranirmukta*tvād **bhāvābhāvābhā-** 5
vam | aśeṣajñeyadarśanāj **jñānam** iti tṛtīyo yoga | jagadānan-
dakaraṇapūrvakasattvārthāsaktatvāt **sattvam** <|> ādimadhyānta-
kalyāṇakaratvāt **sa*mantabhadram** | mārakleśavikalpāpagamān na 6
vidyate raṇaḥ śabdo 'ntarbahirjalpaḥ prakṣeḍitavimuktasiṃhanā-
dasaṃgrāmo vā 'syeti **araṇaḥ** | anāhatadhvanirūpatvān ma*hān raṇaḥ 7
śabdo 'syeti **mahāraṇa** <iti> dvitīyo yogaḥ | lokācāravivarjanāt
sahajaḥ | catuṣkāyāvaraṇakṣayāt **śrībodhicittabindudharaḥ** | śū-
nyatākaruṇayor abhinnatvā*t **śrīkālacakravajraḥ** | <jñāna>śīlasam- 12a
bhārasambhṛtatvāt **prajñopāyātmako yoga** iti prathamo yogaḥ ||
idānīṃ gurvārādhanāya vajrācāryaparīkṣām āha | **ādāv** iti | iha
mantranaye * laukikalokottarasiddhikāṅkṣibhiḥ śiṣyai<r> **guruḥ se-** 2
vanīyaḥ | taṃ ca samyak parīkṣayed iti āha | bodhicittarakṣaṇāt
samayī sevanīyaḥ putrakalatrādibhir ārādha*nīyaḥ | **vajrayā-** 3
nādhirūḍho mantrayānādhirūḍhaḥ <|> paramākṣarajñānabhāvaka-
tvāt **tattvadhyāyī** | sarvaputrakalatrādisvaśarīranirapekṣatvād **alub-**

1 bhāvābhāvābhāvaṃ: V_1; bhāvābhāvābhavaṃ: V_3 || **8** kṣāntiśīlo: L_1, L_3, L_4; kṣāntiśīto: L_2 || **12** na calatīty; acalatīti: G || **15** sthiti°; sthitir: G || **16** mahārāgam; mahābhāgam (corrected to mahārāgam): G | sākāra°; sākārā°: G || **17** tṛtīyo yogaḥ; tṛtīyogaḥ: G || **20** prakṣeḍita°: cf. Edgerton 1970, vol II: 356, T_1 (*rab tu sgrogs shing*); prakṣetrita° (preceded by a *daṇḍa*): G || **22** iti dvitīyo yogaḥ: T_1 (*zhes pa rnal 'byor gnyis pa'o*); dvitīyogaḥ: G | lokācāra°; lokādhyāna°: G || **24** jñānaśīla°: conjecture arising from the context; jñāna° *deest* in both G and T_1 || **27** laukika°: conjecture (see also Grönbold 1969: 31); lokika°: G || **29** samayī; semayī: G | ārādhanīyaḥ (in G āgadhanīyaḥ later corrected to ārādhanīyaḥ) || **30** mantrayānādhi°; mantrayānāyānādhi°: G || **31** before alubdhaḥ a *daṇḍa* is in G ||

pratyakṣaṃ cānumānaṃ dvividham iha bhaved devatālambanaṃ yat
pratyakṣaṃ tattvayogād uḍur iva gagane 'nekasambhogakāyam |
apratyakṣe 'numānaṃ mṛtakatanur ivātattvataḥ kalpanaṃ yac
citrādau darśanīyaṃ hy apariṇatadhiyāṃ yogināṃ bhāvanārtham ||

[LKC IV, 232]^ε

^ς**iha** sattvānām āśayavaśena yogināṃ **pratyakṣaṃ cānumānaṃ dvividham bhaved devatālambanaṃ yat** | tayoḥ pratyakṣānumānayor yat **pratyakṣaṃ** tat **tattvayogād gagana uḍur iva** bhavet tārācakram iv**ānekasambhogakāyam** iti māṃsādicakṣurgrāhyaṃ māyāsvapnasadṛśaṃ tribhavaṃ tryadhvani | atra prathamaṃ māṃsacakṣuṣā yogy ādikarmiko viśva<bimba>ṃ paśyaty abhijñābhir vinā | tato divyacakṣuṣā paśyaty abhijñāvadhivaśāt | tato buddhacakṣuṣā paśyati vītarāgāvadhivaśataḥ | tataḥ prajñācakṣuṣā paśyati bodhisattvāvadhivaśāt | tato jñānacakṣuṣā paśyati samyaksambuddhāvadhicittavaśāt sarvopadhivinirmukta iti | evaṃ tathāgatasya pañcacakṣūṃṣi māṃsādīny <uktāni> śūnyatādarśanaṃ prati | anye

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dhaḥ | rā*gādidoṣāpagamād **akaluṣaḥ** | kṣāntau śīlaṃ phalanir- 4
apekṣā svābhāvikī pravṛttir yasya sa **kṣāntiśīlaḥ** | adhvā bud-
dhamārgas tatra vartanaśīlo **'dhvavartī** | a*sau gurur ārādhitaḥ san 5
śiṣyāṇāṃ mārgadātā narakabhayaharo bhavati | sa ca **tattvato**
brahmacārī paramākṣarasukhaprāptaḥ | **mārāṇāṃ** caturmārāṇāṃ
vajrada*ṇḍa iva **vajradaṇḍo** dhvaṃsakatvāt | **sa** c**oktalakṣaṇaḥ** 6
śrīgurur **dharaṇitale** vajrasattvādhiṣṭhānamūrtitvād **vajrasattvaḥ**
prasiddho nirmāṇakāyena ||
idānīṃ laukika*lokottarasiddhaye **devatālambanam** ucyate | 7
pratyakṣam iti <|> **tattvayogād** viśvabimbabhāvanāyogāt | **tārā-**
cakram iveti nīlamaṇicandramaṇḍalākārabindumadhye * 'nantāna- 12b
ntabuddha**saṃbhogakāya**saṃdarśanapūrvaka<ṃ> traidhātu<ka>-
ghaṭapaṭādidarśanam <|> **māṃsacakṣuṣā** śatayojanavyavahitavas-

1 pratyakṣaṃ: L_1, L_3, L_4; pratyaḥkṣaṃ: L_2 | iha: L_1, L_3, T (*'dir*); api: L_2, L_4 || 2 uḍur: L_1, L_3, L_4; utarur: L_2 ||7 bhaved: conjecture (api *deest* in T); api bhaved: V_2, V_3 || 8 tat tattvayogād: V_2, T (*de ni de kho na nyid kyi rnal 'byor gyis*); tattvayogād: V_3 || 9 bhavet: V_3; bhavati: V_2 || 11 viśvabimbaṃ: SUṬ (ed., p. 48/3), in T we read: *gzugs brnyan*; viśvaṃ: V_2, V_3 || 12 °vaśāt: V_3; °vaśataḥ: V_2 || 14 °vaśāt: V_2; °vaśātaḥ: V_3 || 15 °citta° *deest* in T | sarvopadhi°: V_2, V_3; sarvaśeṣa°: T (*lhag ma kun*) | tathāgatasya pañcacakṣūṃṣi: ed., V_3; tathāgatacakṣūṃṣi: V_2 || 16 uktāni: SUṬ, T (*gsungs*); *deest* in V_2 and V_3 || 23 before śrīgurur a *daṇḍa* is in G || 25 °siddhaye; °siddhiye: G || 26 viśva°; viśvā°: G || 29 °cakṣuṣā; °cakṣuṣa: G ||

sattvāḥ śūnyatādarśanaviṣaye jātyandhā iti tattvabhāvanāniyamaḥ I atattvasādhane **punar apratyakṣe 'numānaṃ mṛtakatanur ivātattvataḥ kalpanaṃ tac citrādau darśanīyam** iti I citraṃ pratimā ghaṭitā niṣiktā buddhabodhisattvānāṃ maṇḍalacakraṃ vā likhitvā niyatākāraṃ darśanīyaṃ bāla**yogināṃ** mandānāṃ **bhāvanārtham** iti vikalpabhāvanāniyamaḥ Iς

ηsevā pañcāmṛtādyair jalanidhikuliśair mantrajāpādibhiś ca
pratyāhārādibhiḥ syāt kuliśakamalajenāmṛtenopasiddhiḥ I
ānandādyais trivajrābjasamarasagatā bhāvanā sādhanaṃ syāt
prajñāsaṅge 'cyutaṃ sambhavati khalu mahāsādhanaṃ sūkṣmayogāt II
[LKC IV, 113]η

ϑihādikarmikeṇa prathamaṃ sevā kartavyā sādhanavidhinā I **sevā pañcāmṛtādyair** iti I bāhye pañcāmṛtaṃ viḍādikam **ādi**śabdena gokvādikaṃ tair bhakṣitaiḥ **sevā** devatātoṣanārtham I adhyātmani pañcāmṛtāni pañcaskandhā **ādi**śabdena pañcendriyāṇi pañcapradīpāḥ I teṣāṃ nirapekṣatā **sevā** śarīradravyatṛṣṇāparityāgas tayā sevayā devatā varadā bhavanti na gūthādinā bhakṣiteneti I **jalanidhikuliśair** iti I kāyabhoganirapekṣatā vāgbhoganirapekṣatā cittabhoganirape-

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tudarśinā I **abhijñābhir** ṛddhyādibhiḥ I **divyacakṣuṣā** * 'nantalo- 2
kadhātvantaritasūkṣmatararūpasaṃdarśinā I **vaśaṃ** sāmarthyam I **buddhacakṣuṣā** paracittavedinā I **prajñācakṣuṣā** sarvadharmāvikalpanalakṣaṇena I **jñānaca*kṣuṣā** sarvākārasarvavastudarśinā I 3
anye sattvā arvāgda<r>śinaḥ I **mṛtakatanur iveti** calanaspandanābhāvāt I **ghaṭitā** mṛdādinā I **niṣiktā** pittalā*dinā II 4
viḍādikaṃ viraśumāmūpañcakam I **gokvādikaṃ** gokudahanapañcakam I **adhyātmani pañcāmṛtāni pañcaskandhāḥ pañcendriyāṇi pañcapra*dīpāni** iti I uktaṃ ca I 5

1 in V_2 and V_3 after iti we find teṣāṃ vistaro vakṣyamāṇe paramākṣarajñānasiddhau vaktavya iti II 2 punar: V_2, V_3; *deest* in T II 3 tac *deest* in V_2, V_3; yat / tac: SUṬ, T (*gang // de*) II 4 citraṃ: V_3, T (*ri mo*); citra°: SUṬ; evaṃ: V_2 II 10 °saṅge: L_1, L_3; °saṃjñe: L_4; °sajñe: L_2 I sambhavati: L_1, L_3; yad bhavati: L_4; yat bhavati: L_2 I khalu: L_2, L_3, L_4; svalu: L_1 II 12 sevā pañcāmṛtādyair iti: V_3; *deest* in T II 19 °darśinā: conjecture (see also Grönbold 1969: 32); °darśanā: G I ṛddhyādibhiḥ: T_1 (*rdzu 'phrul la sogs pa rnams kyis so*); savyādibhiḥ: G II 20 °sūkṣmatara°; °sūkṣmetara°: G I °saṃdarśinā; °saṃdarśanā: G I vaśaṃ sāmarthyam *deest* in T_1 II 22 °sarvavastudarśinā; °sarvavastudarśanā: G II 23 before calana° a *daṇḍa* is in G II 25 viraśumāmū°; viraśumāmu°: G II 26 adhyātmani; adhyātmanaḥ: G I pañcāmṛtāni; pañcāmṛtādi: G I pañcendriyāṇi; pañcendriyāni: G II 27 °pradīpāni; °pradīpām: G II

kṣatā cyavanasukhanirapekṣatā **sevā** kāyavākcittānāṃ brahmacaryaṃ saṃyama ity arthaḥ | anayā devatā varadā bhavanti na bhavabhogaspṛhayeti | **mantrajāpādibhiś ce**ti | iha **mantrajāpo** nāma prāṇasaṃyamaḥ | **ādi**śabdena recakapūrakakumbhakayogaḥ sadā sevā <|> tayā devatā varadā bhavanti na prāṇenāyantritena vāgjalpiteneti nītārthaḥ | neyārthena punar akṣamālādinā jāpādikaṃ kartavyaṃ sāmānyasiddhyartham |

idānīm upasādhanaṃ ucyate | **pratyāhāra** ityādi | iha saṃsāriṇām āhāraś cakṣurādīndriyai rūpādiviṣayagrahaṇaṃ tatparityāgaḥ **pratyāhāra** ity ucyate | śūnyatābimbe 'nyaiś cakṣurādibhir māṃsādyair anyarūpādiviṣayagrahaṇam upasādhanaṃ | tathā dhyānaṃ prāṇāyāmaś ca dhāraṇā ca | **kuliśakamalajenāmṛtenā**cyutenopasādhanaṃ nītārthena | bāhye devatotsarjanena neyārthenety upasādhanasiddhiḥ |

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yā bindoḥ śvetadhārā patati dinaniśaṃ māmakī sā surā no |
gokvādyaṃ cakṣurādeḥ spharaṇam anudinaṃ nānyamāṃsaṃ kadācit |
se*vā pañcāmṛtānā<ṃ> svakulabhuvi gatair devataiḥ śuddhakāye | 6
śūnye cittapraveśāt sahajabhuvi sukhaṃ maithunaṃ tan na yonau ||
[LKC IV, 127]

iti | **recakapūrakakumbhakayogā** āḥkāranirgama*oṃkārapraveśahūṃkārasthitipratyavekṣaṇalakṣaṇāḥ | **ayantritenā**sthirīkṛtena <|> **sāmānyasiddhyarthaṃ** laukikaśāntyādisiddhyartham | 7

āhāra āmukhīkaraṇam | lau*kika**rūpādy**āmukhīkāra**prati**pakṣi- 13a

1 cyavanasukhanirapekṣatā: V3; in T we read *'pho ['phro P] ba'i longs spyod kyi bde ba la ltos pa med pa* (= cyavanabhogasukhanirapekṣatā) | sevā: V3; *deest* in T | kāyavākcittānāṃ: conjecture based on T, SUṬ (ed., p. 43); kāyavākcitta°: V3 || 2 anayā devatā: SUṬ; anayā devatāvatā: V3 || 5 before na prāṇena a *daṇḍa* is in V3 | vāgjalpiteneti: SUṬ, V3; *deest* in T || 6 punar: SUṬ, V3; *deest* in T || 8 pratyāhāra ityādi: SUṬ; in T we read *so sor zhes pa la sogs pa'o // so sor sdud pa zhes pa la 'dir* (= pratītyādi / pratyāhāra itīha); pratyādi / iha pratyāhāra iti: V3 || 9 tatparityāgaḥ: T (*de yongs su spong ba ni*), SUṬ; tataḥ parityāgaḥ: V3 || 10 ity: V3, SUṬ; *deest* in T | māṃsādyair anyarūpādi°: V3, SUṬ; *deest* in T; anyarūpādi is commented on in G || 12 dhāraṇā ca: T (*dang 'dzin pa*), SUṬ; dhāraṇāt: V3 | °acyutena°: V3, SUṬ, G; *deest* in T || 13 °siddhiḥ: V3, SUṬ; *deest* in T || 14 Puṇḍarīka does not comment on this st. | bindoḥ: L1, L3, L4; bindo: G; biddhoḥ: L2 | dinaniśaṃ: L1, L3, L4, G; dinanidāṃ: L2 | no: L2, L4; ṇo: G; na: L1, L3 || 15 gokv°: L1, L3, L4, G; sokv°: L2 | cakṣurādeḥ: L1, L2, L3, L4; cakṣurādaiḥ: G || 16 gatair devataiḥ śuddhakāye: G; gate daivate siddhakāye: L2, L4; gatair daivataiḥ śuddhikāye: L1, L3 || 17 sahajabhuvi sukhaṃ: G; samarasakaraṇaṃ: L1, L2, L4; sahajabhuvi(°citta ? [not easily legible]) sukham (corrected to samarasakaranaṃ): L3. In T1 we read *lhan skyes sems kyi bde ba* (= sahajacittasukhaṃ) || 19 °yogā = °yogāḥ: G; in the ṢY (above, line 4) we find ° kumbhakayogaḥ | °nirgama°; °nirgamaḥ: G ||

idānīṃ sādhanam ucyate | **ānandetyādi** | ihā**nandādyais trivajrāḥ** kāyavākcittabindavo **'bjasamarasagatā bhāvanā sādhanaṃ syād** dhṛnnābhiguhye bindūnāṃ sthitir ity arthaḥ | evaṃ sādhanam |

tato mahāsādhanaṃ | **prajñāsaṅge 'cyutaṃ** sukhaṃ **sambhavati** yadā tadā **khalu mahāsādhanaṃ sūkṣmayogād** iti | suṣumnānāḍikordhvaṃ śukrasaṃyogān mahāsādhanam ity ucyate nītārthena | neyārthena punaḥ prajñādharmodayanāsikāgre sarṣapādikam iti niyamaḥ | evaṃ mahāsādhanaṃ bhavati ||[ϑ]

[ι]ādau vai śūnyatābodhir api khalu tataḥ saṃgrahaś candrabindor
bimbotpattiś ca tasmāt pravararasakulair akṣaranyāsa eva |
eṣā sāmānyasevā jalanidhikuliśaiḥ sādhanaṃ madhyamaṃ ca
atropāyaś caturdhā bhavati mṛdudṛḍhaḥ sādhanāṅge tathaiva ||

[LKC IV, 114][ι]

[κ]ihotpattikrame prathamaṃ **śūnyatābodhir** iti prāṇināṃ maraṇānte skandhaparityāgād upapattyaṃśikaskandhagrahaṇād yad antarālaṃ

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tvāt **pratyāhāra** ity arthaḥ | **anyarūpādi** paramāṇudharmatātītalokottararūpādi | **dhyānaṃ** prajñātarkavicāraratiniścalasukhalakṣaṇam | **prā*ṇāyāmaś** candrasūryagatibhaṅgalakṣaṇaḥ | **dhāraṇā** 2
guhyanābhihṛtkaṇṭhalalāṭagatyāgatimukhena bindau śvāsanirodhalakṣaṇā | **kuliśakamalam** uṣṇīṣapadmam <|> tatroditatvāt tena **kuliśa*kamalajenāmṛtenācyutena** bodhicittenety arthaḥ | 3
abjasamarasagatā hṛnnābhiguhyakamalakarṇikāsamarasībhūtā <|> anena binduyoga uktaḥ |
suṣumnānāḍī śaṅ*khinī tad**ūrdhvaṃ śukrasaṃyogād** bodhi- 4
cittagamanāt | anena sūkṣmayoga uktaḥ ||
idānīṃ mṛdvādibhedena sevādikam ucyate | **ādāv** it<yād>i |
skandhaparityāgād iti vārtamā*nikadehaparityāgāt <|> **upapatty-** 5

1 ihānandādyais: this is the reading suggested by the verse and T (*'dir dga' ba la sogs pa rnams kyis*); ihānande: V_3, SUṬ || **5** khalu: V_3, SUṬ; *deest* in T || **6** ity: V_3, SUṬ; *deest* in T || **7** punaḥ: V_3, SUṬ; *deest* in T | °nāsikāgre: SUṬ; nāsigre: V_3 || **12** tathaiva: L_1, L_3, L_4; tathaivaḥ: L_2 || **15** yad antarālaṃ: V_3, SUṬ; yad: T || **16** pratyāhāra; pratyāhara: G || **17** after dhyānaṃ a *daṇḍa* is in G | °niścalasukha°; niścalasukhaṃ: G (niścalasukhaṃ is preceded by a *daṇḍa*) || **18** °lakṣaṇaḥ; °lakṣaṇam: G || **19** bindau: cf. SU, 77; bindoḥ: G | śvāsa°: *deest* in T_1 | °lakṣaṇā; °lakṣaṇam: G || **20** tatroditatvāt: conjecture based on T_1 (*der byung ba nyid las*); tadroditatvāt (followed by a *daṇḍa*): G | kuliśa°: conjecture (see also Grönbold 1969: 33); śuliśa°: G || **24** suṣumnānāḍī śaṅkhinī; susumanā saṃkhīnī: G || **26** ityādi: T_1 || **27** before vārtamānika° a *daṇḍa* is in G ||

śūnyatākṣaṇam ekaṃ tribhavadarśanaṃ tac chūnyam ity ucyate | **khalu** niścitam | **tataḥ** kṣaṇāt paścāt **saṃgrahaś candrabindor** iti | ihālayavijñānasya mātṛgarbhe śūkrabindūnāṃ grahaṇaṃ nāma **saṃgrahaḥ** | tataḥ śūkrādigrahaṇāt **tasmād bimbotpattir** nāma saptamāsair garbhaniṣpattiḥ kāyaniṣpattir ity arthaḥ | tataḥ **pravararasakulair** iti ṣaṭskandhaiś cakṣurādīnām **akṣaranyāso** rūpādiviṣayapravṛttir iti | evaṃ devatāsādhane 'pi kalpanātmakaṃ bhāvayed ādikarmikaḥ | **eṣā sāmānyasevā jalanidhikuliśair** iti kāyavākcittajñānavajraniṣpannaiḥ | **sādhanaṃ madhyamaṃ ca** prāṇaniṣpattiḥ | **atropāyaś caturdhā bhavatīti** sevāṅga upasādhanāṅge **mṛdudṛḍhaḥ sādhanāṅge tathaiva** | ṣoḍaśavarṣāvadher iti niyamaḥ |

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aṃśikaskandhagrahaṇād iti bhāvibhāvagrahaṇāt <|> etanmadhye
yad antarālam antarābhavalakṣaṇam | **tribhavadarśanaṃ** bhava-
trayasākṣāddarśanam | **ā*layavijñānasyā**śeṣavāsanādhārasya saṃ- 6
graho rajaḥśukrabindumadhye cittapraveśaḥ <|> **mātṛgarbhe śu-
krabindūnāṃ grahaṇaṃ nāma saṃgrahaḥ** <|> **saptamāsair** iti
sāmānyam | svarūpato navamā*sair ity uktam | **devatāsādhane** 7
garbhanidarśanena | tena **tata** ityādinā upasādhanādyaṅgatraya-
sūcanam | **ṣaṭskandhai** rūpavedanāsaṃjñāsaṃskāravijñānajñāna-
lakṣaṇaiḥ | **eṣā sāmānyasevā** * laukikasiddhisevā | tathaivopa- 13b
sādhanaṃ sādhanaṃ mahāsādhanam iti | ata eva **jalanidhī**tyādi |
etena **kāyavākcittajñāna<vajra>**niṣpattir ity uktaṃ bhavati |
sādhanaṃ madhyamam ity upasādha*nam | madhyamam ity anena 2
sādhanasya viśeṣitatvāt | ata eva **prāṇaniṣpattir** iti vyākhyā <|>
atreti anantaroktasevopasādhanayor **upāyaś caturdhe**ti mṛdv-
ādicaturdhety arthaḥ | teṣu catu*rṣu madhye dvidhā **'tra** 3
sevopasādhanayoḥ | dvidhāpy asau yojyaḥ sādhanamahāsādhanayoḥ |
ata eva āha **sevāṅga upasādhanāṅga** iti | **mṛdudṛḍha** iti
cāna*ntaroktena sevopasādhanena vakṣyamāṇena ca sādhanamahā- 4

1 tribhavadarśanaṃ: V_3, VP (ed., vol. II, p. 208), G; tribhuvanadarśanaṃ: SUṬ, equally possible || **7** devatāsādhane: V_3, SUṬ (ed., p. 44); in T we read *lha'i rnal 'byor la* (= devatāyoga) | kalpanātmakaṃ: V_3, T (*brtags pa'i bdag nyid*); kalpanām ekāṃ: SUṬ || **13** °skandhagrahaṇād; °skandhāgrahasyād: G | bhāvibhāvagrahaṇāt; bhāvibhāvāgrahaṇāt: G || **17** grahaṇaṃ; grahanam: G || **18** sāmānyam/ svarūpato: G; in T_1 we read *spyi'i ngo bo las* (= sāmānyasvarūpato) || **19** before garbhanidarśanena a *daṇḍa* is in G || **22** jalanidhītyādi; jalanidhityādi: G || **23** °vajra° *deest* in G and T || **26** after atreti a *daṇḍa* is in G | before upāyaś a *daṇḍa* is in G || **28** dvidhāpy asau yojyaḥ: conjecture; dvidhā ścād (→ <pa>ścād ?) yojyaḥ yogī upāyaḥ: G. In T_1 [D_1] we read *rnam pa bzhi zhes pa chung ngu la sogs pa rnam pa gnyis ni phyi nas sbyar bar bya ste sgrub pa dang sgrub pa chen po dag la'o* | before sādhanamahāsādhanayoḥ a *daṇḍa* is in G || **29** āha: conjecture based on T_1 (*gsungs pa*); hi: G | sevāṅga; sevāṅge: G || **30** vakṣyamāṇena: conjecture (see also Grönbold 1969: 34); vakṣāmāṇena: G ||

atra mṛdur jātabālo dantotthānāt tu madhyabālaḥ dantapātāt kumāraḥ punar dantotthānāt ṣoḍaśavarṣordhvaṃ prauḍhaḥ putraduhitṛjanakatvād iti | evaṃ sarvadevatānāṃ caturvidham aṅgaṃ yoginā bhāvanīyam iti laukikasatyaniyamaḥ ||

idānīṃ paramārthasatyena buddhabimbaniṣpattir ucyate | iha prathamaṃ **śūnyatābodhir** iti andhakāre na kiṃcid api cintanīyam | **tataḥ saṃgrahaś candrabindor** iti | binduparyantaṃ dhūmādinimittagrahaṇam | **bimbotpattiś ca tasmād** iti tasmād bindor viśvadarśanaṃ **bimbotpattiḥ** | **pravararasakulair** iti nirāvaraṇaiḥ ṣaṭskandhair **akṣaranyāsa** iti prādeśikaskandhadhātvāyatanādīnāṃ nirodhaḥ | tato mṛdvādibhedo bhūmilābhena bhavati yāvan na dvādaśabhūmīśvaro bhavati | tato

dvādaśākārasatyārthaḥ ṣoḍaśākāratattvavit |

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sādhanena saha saṃbandhaḥ | tac ca chando<'>nurodhād ādyanta-
g<r>ahaṇa<ṃ> pratyāhāreṇa | ato <'>tra bālakumārayor api gra*ha- 5
ṇaṃ veditavyam | **dṛḍhaḥ** prauḍhaḥ | mūle **tathaive**ti mahāsā-
<dha>nāṅga ity arthaḥ <|> kumāro mṛdus tṛtīyāṅgarūpaḥ | etena sevā-
dicatuṣkaṃ mṛdvādicatuṣṭayena yojitaṃ bha*vati | 6
[**atre**tyādi | **mṛ<du>r jātabāla** i*ti | indubindusaṃgrahāt prasūti- 7
sīmno mṛdur iti |] antarābhavād ārabhyoktvā saṃprati mṛdujātā-
diśabdena jāta eva <|> **ṣoḍaśe**tyādi | śarīranidarśanena prastutārtham
udāhṛtya darśayati | [←]
mṛdvādibhedena bhūmilābha iti **mṛdvādi**catuṣka<ṃ> praty-
ekaṃ bhūmitrayayojitam ity arthaḥ | pramuditādijñānavatīparyan-
ta*dvādaśabhūmilābhād **dvādaśabhūmīśvaraḥ** | tato **dvāda-** 14a
śākāra ityādi gāthārtho 'smābhir amṛtakaṇikāyāṃ nāmasaṃ-
gītiṭippaṇyāṃ vivṛta iti neha pratanyate ||

1 jātabālo: SUṬ; jātabālaḥ: V_3 (which follows with a *daṇḍa*) || 2 putra°: SUṬ; putrā°: V_3 || 9 viśvadarśanaṃ bimbotpattiḥ: V_3, SUṬ; in T we read *sna tshogs gzugs* (= viśvabimbotpattiḥ) || 11 tato: SUṬ; ato: V_3 | mṛdvādibhedo bhūmilābhena: V_3, SUṬ; mṛdvādibhedena bhūmilābhā: G | in V_3 a *daṇḍa* is placed after bhavati || 17 kumāro mṛdus tṛtīyāṅgarūpaḥ: G; in T_1 we read *gzhon nu ni dman pa ma yin pa yan lag gsum pa'i ngo bo'o* || 18 mṛdvādicatuṣṭayena *deest* in D_1 || 19 in G the sentence atretyādi... mṛdur iti is placed after darśayati | jātabāla: conjecture based on T_1 (*skyes pa'i byis pa'o*) (see also Grönbold 1969: 34); jātabāna: G | indubindu; indrabindu: G; candrabindu is equally possible || 20 antarābhavād... °ādiśabdena *deest* in T_1 | ārabhyoktvā: conjecture; āramboktvā: G | mṛdujātādiśabdena: conjecture; mṛdujātādikṣānto: G || 21 śarīranidarśanena: conjecture; śārīranirdaśena: G; in T_1 we read *lus nges par brtan pas btsas pa ni* || 23 bhūmilābha; bhūmilābhā: G || 25 °lābhād; °lābhīt (followed by a *daṇḍa*): G || 26 ityādi; iti ādi: G || 27 G has a *daṇḍa* before neha | pratanyate: conjecture (see also Grönbold 1969: 34); pratyanyate: G ||

viṃśatyākārasambodhir vibuddhaḥ sarvavit paraḥ ||
[NS 133 (IX, 15)]

iti |[κ] *tathā*

[λ]śūnye dhūmādimārgaṃ guruniyamavaśād bhāvayed bimbasīmno
nāḍīcakreṣu tasmāt sthiram api kurute prāṇam āpānavāyum |
paścād indor nirodhaṃ graha iva kurute bodhicittasya yogī
tasmād yat kiṃcid iṣṭaṃ katipayadivasaiḥ prāpyate janmanīha ||
[LKC II, 108][λ]

iti | *ayaṃ rājamārgaḥ* | *bhāvanākramasyopadeśaḥ paramādibuddha uktaḥ* | *tadyathā*

[μ]dhūmādīn bhāvayitvā tu cittaṃ kṛtvā tu niścalam |

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idā*nīṃ lokottarasiddhimārga ucyate | **śūnya** iti **śūnye dhūmā-** 2
dimārgaṃ guruniyamavaśād vakṣyamāṇakramād iti **bhāvayed**
bimbasīmno bimbaṃ sarvākārabimbaṃ tatparyantaṃ citta*m iti | 3
nāḍīcakreṣu tasmād avadheḥ **sthiram api kurute prāṇavāyum**
apānavāyuṃ ca | nābhicakre yogī **paścān nirodham** iti **graha**
iva rāhur iva **indo*r bodhicittasya** <|> **yogī**ti prāṇāpānayoḥ 4
parasparasaṃyogaḥ sa yasyāsti iti yogī | **bodhicittasya**
cyutikṣaṇasya **nirodham** upaśamaṃ niṣyandādikam a*kṣaraṃ karoti 5
| **tasmān** niṣyandād vipākapuruṣakāravaimalyaṃ **yat kiṃcid**
avācyaṃ tat **katipayadi<va>sais** trivarṣatripakṣakālacakradinai<r>

3 iti: T (*ces so*); iti niyamaḥ: V_3, SUṬ | tathā: conjecture based on T (*de bzhin du*) || 4 bimbasīmno: L_1, L_4, T, G; bimbasīmnaḥ: L_3; viśvasīmno: L_2, VP ed. || 5 tasmāt: L_1, L_3, VP ed.; paścāt: L_2, L_4 | āpāna°: L_1, L_2, L_3, L_4, *metri causa*, cf. also below, p. 108, line 8 and p. 271, note 100 || 6 indor: L_1, L_2, L_4; bindor: L_3 || 9 ayaṃ... tadyathā: T (*lam gyi rgyal po 'di sgom pa'i rim pa'i man ngag mchog gi dang po'i sangs rgyas su gsungs pa* / *'di lta ste* /) || **11** stanzas b, c and d (*pāda*s ab) are also quoted in G (fols. $6a_{3\text{-}4}$, $7b_{2\text{-}3}$) || **12** dhūmādimārgaṃ: conjecture; dhūmādimārge: G; in T_1 we read *du ba la sogs lam ni* || **13** vakṣyamāṇa°: conjecture (see also Grönbold 1969: 34); vakṣamāna°: G | before bhāvayed a *daṇḍa* is in G || **14** tatparyantaṃ; tatpraryantaṃ: G | cittam: G; cittena: T_1 (*sems kyis*) || **16** nābhicakre: VP ed., G, V_3; nāḍīcakre: G; *deest* in T_1 | before graha a *daṇḍa* is in G || **17** before indor a *daṇḍa* is in G || **20** niṣyandād vipāka°: VP ed., G, V_3. In T_1 we read *rgyu mthun pa dang rnam par smin pa* (= niṣyandavipāka°) | katipayadivasais; katipayadisais: G; it is also possible that the correct reading is katipayadinais as suggested by G. Grönbold (1969: 35), since Raviśrījñāna summarized the following passage by Puṇḍarīka in one sentence: "[...] *tat katipayadivasaiḥ prāpyate janmanīha* / *katipayadināni trivarṣatripakṣakālacakradināni, tair iti mahāmudrāsiddhiḥ prāpyata ebhiḥ skandhaiḥ śūnyādivimokṣaśodhitair iti mahāmudrāsiddhisādhanamārganiyamaḥ*" (VP, ed., vol. I, p. 229) ||

madhyamāṃ śodhayitvā tu bhāvayet paramākṣaram || [a]
padme vajraṃ pratiṣṭhāpya prāṇaṃ bindau niveśayet |
bindūn cakreṣu bindūnāṃ spandaṃ vajre nirodhayet || [b]
stabdhaliṅgaḥ sadā yogī ūrdhvaretāḥ sadā bhavet |
mahāmudrāprasaṅgena vajrāveśair adhiṣṭhitaḥ || [c]
ekaviṃśatsahasraiś ca ṣaṭśataiḥ paramākṣaraiḥ |
kṣaṇaiḥ pūrṇair mahārājan vajrasattvaḥ svayaṃ bhavet || [d] [μ]

anyatra

prajñāsaṅgo na kartavyo yāvad dhi daśa noditāḥ |
bāhyavṛttiparicchedān nimittāni ca yoginaḥ || [e]

[ν] pratyāhāro jinendro bhavati daśavidho dhyānaṃ akṣobhya eva
prāṇāyāmaś ca khaḍgī punar api daśadhā dhāraṇā ratnapāṇiḥ |
ḍombyāṃ cānusmṛtiḥ syād api kamaladharaḥ śrīsamādhiś ca cakrī
ekaikaḥ pañcabhedaiḥ punar api ca yato bhidyate hy ādikādyaiḥ ||
[LKC IV, 115]
pratyāhāro daśānāṃ viṣayaviṣayiṇām apravṛttiḥ śarīre
prajñā tarko vicāro ratir acalasukhaṃ dhyānam apy ekacittam |
prāṇāyāmo dvimārgaskhalanam api bhaven madhyame prāṇaveśo
bindau prāṇapraveśo hy ubhayagatihato dhāraṇā caikacittam ||
[LKC IV, 116]
caṇḍālyālokanaṃ yad bhavati khalu tanau cāmbare 'nusmṛtiḥ syāt
prajñopāyātmakenākṣaraṇasukhavaśāj jñānabimbe samādhiḥ |
etan mṛdvādibhedais trividham api bhavet sādhanaṃ viśvabhartus
tisro mudrās trimātrās trividhagativaśāt karmasaṃkalpadivyāḥ ||
[LKC IV, 117]
pratyāhāreṇa yogī viṣayavirahito 'dhiṣṭhyate sarvamantraiḥ
pañcābhijñānalābhī bhavati narapate dhyānayogena śuddhaḥ |
prāṇāyāmena śuddhaḥ śaśiravirahitaḥ pūjyate bodhisattvair
mārakleśādināśaṃ viśati daśabalaṃ dhāraṇāyā balena || [LKC IV, 118]
saṃśuddho 'nusmṛteḥ syād vimalam api ca bhāmaṇḍalaṃ jñānabimbāt

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mahāmudrāsiddhiḥ * **prāpyata** ity artha<ḥ> ||

2 padme vajraṃ: V_2; vajraṃ padme: G || **9** st. e, which is not commented on in G, has been retranslated on the basis of T (cf. below, p. 159) || **10** bāhya°; bāhye is also possible || **12** °pāṇiḥ: L_1, L_3, L_4; °pāṇi: L_2 || **13** ḍombyāṃ: L_1, L_3, L_4; ḍombyā: L_2 || **14** °ādyaiḥ: L_1, L_3, L_4; °ādyai: L_2 || **16** °vṛttiḥ: L_1, L_3, L_4; °vṛtti: L_2 || **17** °cittam: L_1, L_2, L_3, G (fol. 2a5); °cihnam: L_4 || **24** °divyāḥ: L_1, L_2, L_3, L_4; °devyāḥ: SUṬ (ed., p. 35) || **26** yogī: L_1, L_3, L_4; yogi: L_2 | 'dhiṣṭhyate: L_1, L_3, L_4; 'dhiṣṭyate: L_2 | sarva°: L_1, L_3, L_4; sama°: L_2 || **29** balena: L_1, L_3, L_4; balenaḥ: L_2 || **30** 'nusmṛteḥ: L_1, L_3, L_4; 'nusmṛtaḥ: L_2 | vimalam api ca: L_1, L_3; vimalamanasi: L_2, L_4 | °maṇḍalam: L_1, L_3, L_4; °maṇḍale: L_2 ||

tasmāc chuddhaḥ samādhau katipayadivasaiḥ sidhyati jñānadehaḥ |
pratyāhārādibhir vai yadi bhavati na sā mantriṇām iṣṭasiddhir
nādābhyāsād dhaṭhenābjagakuliśamaṇau sādhayed bindurodhāt ||
[LKC IV, 119]
sevāyām ādiyogo nabhasi daśavidhaś cakriṇaḥ krodhadṛṣṭyā
dṛṣṭyā vighnāntakasyāmṛtapathagatayā copasādhye ṣaḍaṅgaḥ |
prajñāsṛṣṭendubindor api kuliśamaṇau tryakṣaraḥ sādhane syāt
saukhyānaṣṭaikaśāntaḥ sahaja iha mahāsādhane jñānayogaḥ ||
[LKC IV, 120][v]

idānīṃ §ṣaḍaṅgayoga ucyate **pratyāhāra** ityādinā | iha **pratyāhāra** ādikarmaṇi **jinendra** iti jñānaskandhaḥ | sa ca nimittabhedena **daśavidho** dhūmamarīcikhadyotadīpajvālācandrādityarāhukalābindudarśanabhedenākalpito jñānaskandhaḥ | **dhyānam akṣobhya eva** daśavidho vijñānaskandhaḥ | viṣayaviṣayiṇāṃ daśānām ekatvaṃ viśvabimbe dhyānam iti | **prāṇāyāmaś ca** daśavidhaḥ **khaḍgīti** saṃskāraskandhaḥ | vāmadakṣiṇadaśamaṇḍalaikalolībhūtatvād iti | **punar api daśadhā dhāraṇā ratnapāṇir** iti vedanāskandhaḥ | prāṇasya dhāraṇā nābhihṛtkaṇṭhalalāṭoṣṇīṣakamale gatāgatabhedena daśavidheti | **ḍombyāṃ cānusmṛtiḥ syād api kamaladhara** iti saṃjñāskandho daśavidhaḥ | sā cānusmṛtir **ḍombyāṃ** madhyanāḍyāṃ daśakāmāvasthābhedata iti | **śrīsamādhiś ca cakrīti** vairocano daśavidhaḥ samādhir daśavāyūnāṃ nirodhata iti | evaṃ bhagavān apratiṣṭhitanirvāṇo 'vāho vāyūnāṃ yata ity arthaḥ || 115 ||

idānīṃ pratyāhārādilakṣaṇam ucyate **pratyāhāre**tyādinā | iha **pratyāhāro** nāma **śarīre viṣayaviṣayiṇāṃ daśānāṃ** sambandhenā-

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idānīṃ ṣaṭślokaiḥ **ṣaḍaṅgayogam** āha | **pratyāhāra ityādi** [→] | **ādikarmaṇi** dhūmādinimittabhāvanāyāṃ **jinendra iti** vajrasattvo ni*rāvaraṇaviṣayaviṣayitvena daśanimittarūpaḥ | **khaḍgī** amogha- 14b
siddhiḥ | **daśakāmāvasthābheda<ta>** iti |

1 tasmāc chuddhaḥ: L_1, L_3; tasmād buddhaḥ: L_2, L_4 | sidhyati: SUṬ (ed., p. 44); sidhyate: L_1, L_2, L_3, L_4 || **3** dhaṭhenābjaga°: L_1, L_2, L_4; dhaṭhenābja°: L_3 || **6** copasādhye: L_1, L_3; copamādhye: L_2, L_4 || **7** °sṛṣṭendu°: L_1, L_3; °sparśendu°: L_2, L_4 || **8** iha: L_1, L_2, L_4; iti: L_3 || **10** idānīṃ: T (*da ni*) | iha: V_3; *deest* in T || **15** daśavidhaḥ: V_3; *deest* in T || **21** daśakāmāvasthā°; daśakāmāvaka°: V_3 || **23** 'vāho; 'vāto: V_3 || **26** after pratyāhāra ityādi the sentence anusmṛtau... svasaṃvedyāḥ (below p. 104, lines 9-11) occurs in G, but *deest* in T_1 || **27** in G, before ādikarmaṇi we find sādhanākhevṛ 136 /, which *deest* in T_1 [is it an abbreviation for sādhanākhaṇḍe vṛttam 136 (= LKC IV, 136)?; see above, p. 84, note on line 4] || **28** nirāvaraṇaviṣaya°... °nimittarūpaḥ *deest* in T_1 | before nirāvaraṇa° a *daṇḍa* is in G ||

pravṛttir vijñānasya śūnyatābimbe viṣayeṣu pravṛttir anyaiś cakṣurādibhiḥ pañcavidhair iti | tathā tasminn eva bimbe **prajñety** ālokanam | **tarka** iti bhāvagrahaṇam | **vicāra** iti tasya niścayārthaḥ |

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cintākāṅkṣājvaro <'>ṅge varamukhakamale śuṣkir annāpravṛttiḥ * 2
kamponmādaś ca ghūrmā prabhavati manaso vibhramas tīvramūrchā |
dhūmādyā vajriṇas tāḥ prakaṭadaśavidhāḥ prāṇino <'>ṅgeṣv avasthā
loke tā manmathasya prakaṭitaniyatāḥ ko * jinaḥ kaḥ sakāmaḥ || 3
[LKC IV, 126]

iti lakṣaṇā [anusmṛtau bimbadarśanasya paścād yogino mahārāgatvād
daśāvasthā jāyante kā*māvasthāpratirūpā dhāraṇāphaladhūmādidar- [14a, 7]
śanapūrvikāḥ svasaṃvedyāḥ] | **daśavāyūnāṃ** prāṇāpānasamānodā-
navyānanāgakūrmakṛkaradevadattadhanaṃjayānām | **nirodha** upaśa-
mo 'kṣarī*bhāvaḥ | rāgavirāgapakṣābhāvād **apratiṣṭhitanirvāṇaḥ** | 4

ekaika<ḥ> pañcabhedaiḥ punar api ca tato bhidyate hy ādikādyaiḥ ||
[LKC IV, 115d]

iti | triṃśadvyañjanātmakaiḥ kacaṭa*patasair ākāśavāyuteja-udaka- 5
pṛthivījñānadhātusvabhāvair aiṛuḷkārapañcahrasvasvarabheditaiḥ | ta-
thaiva pṛthivyādisvabhāvaiś ca Īkārādi*dīrghapañcasvarabheditaiś ca 6
| sṛṣṭisaṃhārakrameṇa | meṣavṛṣādidvādaśasaṃkrāntibhedena | prati-
daṇḍa<ṃ> ṣaṣṭyuttaratriśataśvāsāḥ | dakṣiṇāyane ekavyañja*naṃ 7
hrasvasvaraś candraḥ <|> uttarāyaṇe saṃyuktavyañjane dīrghasvaraḥ
sūryaḥ | saṃkrāntau saṃyuktavyañjanatrayaṃ pluto rāhuḥ | sattva-
rajastamomātrābhedena caran bhidya*ta ity arthaḥ || 15a

anyaiś cakṣurādibhir māṃsādibhir | **ālokanaṃ** viśvabimbālo-

1 śūnyatā°: SUṬ (ed., p. 36), T (*stong pa nyid*); śūnya°: V_3 || **4** cintā°: L_1, L_3, G; cittā°: L_2, L_4 | °ājvaro: L_2, L_3, L_4, G; °ājjvaro: L_1 | varamukha°: L_1, L_3, G (SUṬ, ed., p. 35); varasukha°: L_2, L_4 | śuṣkir annāpravṛttiḥ; śuṣkir anyāpravṛttiḥ: G; śuṣkir annāpravṛttiḥ: L_3; śuṣko 'nnāpravṛttiḥ: L_1; śuktir annāpravṛttiḥ: L_2; śuktir antā pravṛttiḥ: L_4; śuṣkadravyāpravṛttiḥ: VP ed. (vol. II, p. 216) || **6** °daśavidhāḥ: L_1, L_3, L_4, G; °daśavidhā: L_2 || **7** manmathasya: L_2, L_3, L_4, G; manmayasya: L_1 | °niyatāḥ: L_3, G; °niyatā: L_1, L_2, L_4 | kaḥ sa°: L_1, L_2, L_3, L_4; kaś ca: G || **9** lakṣaṇā; lakṣaṇāḥ: G | before yogino a *daṇḍa* is in G || **10** before dhāraṇā° a *daṇḍa* is in G || **12** °kṛkara°; °makara°: G | nirodha: conjecture (see also Grönbold 1969: 35); nirovy (or nirodhy ?): G || **14** ekaikaḥ: L_1, L_2, L_3, L_4; ekaika°: G | tato: G; yato: L_1, L_2, L_3, L_4 || **17** before aiṛuḷ° a *daṇḍa* is in G || **18** pṛthivyādisvabhāvaiś ca; °bhāvaiś ca *deest* in T_1 || **19** pratidaṇḍaṃ (which can be interpreted as a temporal accusative) *deest* in T_1 || **20** °śvāsāḥ: conjecture; °śvāsān: G | before ekavyañjanaṃ a *daṇḍa* is in G || **22** saṃkrāntau; saṃkrānto: G ||

ratir iti bimbāsaktiḥ I **acalasukham** iti bimbena saha cittasyaikīkaraṇam I evaṃ grāhyagrāhakabhedena **dhyānaṃ** daśavidham I iha **prāṇāyāmo** nāma **dvimārga** iti vāmadakṣiṇa**mārgaskhalanaṃ** nirodho **madhyame** mārge praveśaḥ sa ca daśavidho daśamaṇḍalanirodhataḥ I iha **bindāv** iti I lalāṭe **prāṇapraveśaḥ** I **ubhayagatihata** iti gamanāgamanarahitaḥ I **dhāraṇā** prāṇasya lalāṭa **ekacittaṃ** nāma II 116 II

caṇḍālyālokanaṃ yat tribhavasy**āmbare sānusmṛtir** daśavidhā pūrvoktā I **prajñopāyātmakeneti** I jñeyajñānaikalolībhūtatven**ākṣaraṇasukhavaśāj jñānabimbe samādhiś** ceti I sāpi daśavidhā [*sic*] prāṇādīnām abhāvata iti I evaṃ ṣaḍaṅgayogaḥ sādhanam I **etan mṛdvādibhedais trividham api bhavet sādhanaṃ viśvabhartuḥ** kālacakrasya I **tisro mudrās trimātrās**

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kanam I **bhāvagrahaṇaṃ** bhāvanirūpaṇam <I> **tasya** bhāvasya
niścayārthaḥ śūnyatāsvarūpatvāvadhā*raṇam <I> **bimbāsaktir** 2
viṣayavyāvṛttyā manomātreṇāntarmukhena devatātmakam ātmānam
ālambamānasya niruttaraprajñopāyaikarasaṃ vicārayatas tattva-
praveśābhimukhye*na yat saumanasyaṃ sā **ratiḥ** prītir ity arthaḥ I 3
kāyaprasrabdhyādisukham **acalasukham** I **madhyame mārge**
praveśa iti I ākāśādipṛthivyādi**daśamaṇḍala***bhaṅgena lalanā- 4
rasanayor **nirodhaś** cāvadhūtīmārgeṇaiva praveśasthitinirga-
malakṣaṇā prāṇavāyoḥ sūkṣmanāḍyāṃ pravṛttiḥ **prāṇāyāma** iti
yā*vat I **ubhayagatihata iti** nābhihṛtkaṇṭhalalāṭoṣṇīṣeṣu gaty- 5
āgativiraheṇa **gamanāgamanarahita** iti kṛtvā I krameṇa vāyūnām
apacayād **bindau** bodhi*citte cittavāhanasya prāṇavāyoḥ śūnya- 6
taikarasaṃ niveśanaṃ **dhāraṇety** uktaṃ bhavati II

daśavidhā pūrvokteti <I> dhāraṇāpratiṣṭhe citte svarasato daśa-
vidhadhūmādinimittaprati*bhāsapūrvakam utpannamaṇḍaladevatādar- 7
śanaṃ pratibimbākāra<ṃ> nirvikalpakaṃ; tato 'nekaraśmispharaṇaṃ;

5 daśamaṇḍalanirodhataḥ; daśamaṇḍalarodhataḥ: V_3; daśa *deest* in T II 6 gamanāgamanarahitaḥ: V_3; rahita *deest* in T II 9 pūrvoktā: SUṬ; proktā: V_3 I °lolībhūtatvenākṣaraṇa°: SUṬ; °lolībhūtenākṣara°: V_3 II 10 sāpi daśavidhā: *sic* V_3, SUṬ (cf. Edgerton 1970, vol. II: 568); so 'pi daśavidho is the usual form II 12 etan: SUṬ; etān: V_3, T (*'di rnams*) II 13 trimātrās: SUṬ; trimātrā iti : V_3; in T we read *gnas skabs gsum zhes* II 16 antarmukhena devatātmakam ātmānam ālambamānasya: conjecture (see below, p. 321, line 3); antaramukhe ve [or "ce" (?)] devatātmakam ātmānam ālakṣamāṇe: G; in T_1 we read *nang du phyogs pas lha'i bdag nyid la dmigs bzhin pas* II 21 °rasanayor; °rasanāyor: G II 22 sūkṣmanāḍyāṃ; sūkṣmamadhye: G II 23 °gatihata; °gatihaṭa: G II 25 apacayād; upacayād: G I bodhicitte: conjecture based on T_1 (*byang chub kyi sems kyi thig le la*); bodhir cittasya (followed by a *daṇḍa*): G II 26 niveśanaṃ; niveśane: G; *deest* in T_1 II 27 between dhāraṇā and pratiṣṭhe a *daṇḍa* is in G II 29 'nekaraśmi°; 'naikaraśmi°: G II

trividhagativaśād iti | iha bodhicittasya kṣaragatir mṛdumātrā | spandagatir madhyamātrā | niḥspandagatir adhimātreti | evaṃ karmamudrā kṣarasukhadāyikā | jñānamudrā spandasukhadāyikā | mahāmudrā niḥspandasukhadāyikā | evaṃ trimudrābhāvanā ṣaḍaṅgayogena bhagavatoktā | iti ṣaḍaṅgayogo bhāvanīyo yoginā buddhatvāyeti || 117 ||

idānīṃ pratyāhārādiphalam ucyate **pratyāhāre**tyādinā | iha **pratyāhāreṇa** yadā **yogī** viśuddho bhavati bimbena sthirībhūtena tadā **sarvamantrair adhiṣṭhyate** vacasā varadānādikaṃ dadāti | **pañcābhijñānalābhī bhavati narapate dhyānayogena śuddha** iti | iha yadā 'nimiṣacakṣur bhavati tadā divyacakṣur bhavaty evaṃ divyaśrotro dhyānena śuddho bhavati | **prāṇāyāmena śuddha** iti iha yadā raviśaśimārgarahito yogī bhavati sadā madhyamāvāhas tadā **prāṇāyāmena śuddhaḥ** san **pūjyate bodhisattvaiḥ** praśasyata ity arthaḥ | **mārakleśādināśaṃ viśati daśabalam** iti śūnyatābimbaṃ grāhyagrāhakacittaṃ viśati | **dhāraṇāyā baleneti** prāṇasya gatāgatakṣayeṇaikalolībhavati || 118 ||

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tato dhātutraye devatācakraspharaṇapūrvikā cintādidaśakāmāva-
sthā*lakṣaṇānusmṛtir iti | **prāṇādīnām abhāvata** iti caṇḍālījvālā- 15b
samuddīpitatayā vajramaṇiśikharāgrapratiṣṭham acyutaṃ bodhicittaṃ;
tataḥ krameṇa ṣaṭcakreṣu * nirodhitaṣaṭśatādhikaikaviṃśatisahasra- 2
śvāsās; tathā nirvikalpayogākṣaramahāsukhamayayuganaddhātma-
kajñānamayadehamahāvajradharasvabhāvaḥ sa*mādhir iti || 3

pratyāhārādiphalaṃ ṣaḍaṅgānuśaṃsālakṣaṇam <|> **bodhi-
sattvo bhavatīti** svasantāne buddhaguṇalābhāt | katham evaṃ
vyapadiśyata iti cet | jā*tibodhidharmacakrā<d>yapravartanāt | tat- 4
pravartanena tu buddhakṣetre saṃbuddhavyapadeśabhāg bhavaty
evety āśayaḥ | **daśavaśitādikam** iti āyuṣkarma*vimuktipariṣkāra- 5
praṇidhānarddhidharmacittopapattijñānavaśitādikam | **grāhyagrā-
hakacitta<ṃ>** kartā | uktaś cānyatrānuśaṃsaḥ |

3 °dāyikā: SUṬ; °dāyinā: V_3 | °dāyikā: SUṬ; °dāyinā: V_3 || 4 °dāyikā: SUṬ; °dāyinā: V_3 | ṣaḍaṅgayogena: SUṬ; ṣaḍaṅgayoge: V_3 || 8 yadā yogī: SUṬ (ed., p. 44); yogī yadā: V_3 || 12 divyaśrotro: V_3, SUṬ (ed., p. 45); divyaśrotrādi: D (*lha'i rna ba la sogs pa*) || 14 madhyamāvāhas: SUṬ; madhyamāvāhakaḥ: V_3 || 15 praśasyata; praśaṃsyata: V_3, ed. || 16 śūnyatābimbaṃ: SUṬ; śūnyatābimbam iha: V_3 || 19 abhāvata; avāhata: G || 20 °pratiṣṭhaṃ; °pratiṣṭhitam (later corrected): G || 22 °śvāsās; °śvāsas: G | °sukhamaya°; °sukhamayaṃ: G || 24 bodhisattvo... °vaśitādikam is an anticipation of the commentary on st. 119 || 25 the sentence svasantāne... iti cet *deest* in T_1 || 26 iti cet: conjecture; ity āha: G | jāti°... tatpravartanena: T_1 (*skye ba dang byang chub pa dang chos kyi 'khor lo la sogs pa rab tu mi 'jug pa'i phyir te / de rab tu 'jug pas ni*); jātibodhidharmacakrāyapravartanāt / tatapravartanena: G || 28 before āyuṣ° a *daṇḍa* is in G ||

saṃśuddho 'nusmṛter iti | ihānusmṛtir bimbāliṅganaṃ cittasya sarvavikalparahitatvaṃ tasmāc chuddho yadā tadā **vimalaṃ prabhāmaṇḍalaṃ** bhavati | **apicaśabdād** romakūpāt sphuranti pañcaraśmayo niścaranti **jñānabimbāt** śūnyabimbād iti | **tasmāc chuddhaḥ samādhāv** iti | iha grāhyagrāhakacittayor ekatvena yad akṣarasukhaṃ bhavati tat sukhaṃ samādhir ucyate | **tasmāc chuddhaḥ** samādheḥ śuddho vaimalyaṃ gataḥ **katipayadivasais** tripakṣatrivarṣaiḥ **sidhyati** | **jñānadeha** iti daśavaśitādikaṃ prāpto bodhisattvo bhavatīti pratyāhārādiniyamaḥ |

idānīṃ haṭhayoga ucyate | iha yadā **pratyāhārādibhir** bimbe dṛṣṭe saty akṣarakṣaṇaṃ notpadyate ayantritaprāṇatayā tadā **nādābhyāsād dhaṭhena** prāṇaṃ madhyamāyāṃ vāhayitvā **prajñābjagatakuliśamaṇau** bodhicitta**bindunirodhād** akṣarakṣaṇaṃ

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pratyāhāraṃ samāsādya * sarvamantrair adhiṣṭhite | 6
dhyānajñānaṃ samāpadya pañcābhijñatvam āpnuyāt ||
prāṇāyāmena niyataṃ bodhisattvair nirīkṣyate |
dhāraṇārthabalo nityaṃ vajrasattvaṃ samā*viśet || 7
anusmṛtisamāyogāt prabhāmaṇḍala [*sic*] jāyate |
samādhivaśitāmātre nirāvaraṇavān bhavet || [GSU, 155-157]

iti | mṛdutayā vāmadakṣiṇavāhāvicchedād **ayantritaprā*ṇatayā** | 16a
nādābhyāsāj jñānasahajānandābhyāsād **dhaṭena** hūṃkāranādena
<|> **prajñābja<gata>kuliśamaṇau bodhicittabindurodhād** iti |
yathoktāyā anurāgitāyā va*rakāminyāḥ kakkole bolaṃ vidhivat 2
prakṣipya niṣkampatayā viśramya tasyāḥ kiñjalkamukhe vajramaṇiṃ
niṣpīḍya nirbharaprītirasena kṣaṇaṃ na cālayet | tatas tayo*ḥ 3
kṣaraddravodaye hūṃkāroccāraṇapuraḥsaraṃ sadgurupādaprasādīkṛtam āmukhayat<aś> caturthasahajānandānubhavena **bodhicitta-**

1 'nusmṛter iti / ihānusmṛtir: V_3; 'nusmṛter iti: SUṬ, T || **2** °rahitatvaṃ: SUṬ; °rahitāṃ: V_3 || **3** romakūpāt sphuranti *deest* in T || **6** tasmāc chuddhaḥ samādheḥ śuddho: SUṬ; tasmān samādhiśuddho: V_3 || **8** tripakṣatrivarṣaiḥ sidhyati: SUṬ; trivarṣadinatripakṣaiḥ sidhyate: V_3 || **9** bhavatīti: SUṬ, V_3; in T we read *'gyur ro // de ltar* || **11** akṣarakṣaṇaṃ notpadyate: conjecture based on T (*'gyur ba med pa'i skad cig mi skye ba*); akṣarakṣaṇe notpadyate: V_3; akṣarakṣaṇam utpadyate: SUṬ | nādābhyāsād dhaṭhena: SUṬ, T; nādābhyāsāt vakṣyamāṇāt haṭhena: V_3 || **14** stanzas GSU, 155-157 are also quoted in the SUṬ (ed., p. 31) and in a MS described in *Dhīḥ* 8 (1989) 15 (see Appendix IX) | adhiṣṭhite: G; adhiṣṭhyate: ed. (Matsunaga 1978: 124) || **15** āpnuyāt; āpnuyāyāt: G || **16** nirīkṣyate: see Matsunaga 1978: 124, note 25; niriīkṣate [*sic*]: G, see also below, p. 322 || **17** °rthabalo: G; °nubalān: ed. (Matsunaga 1978: 124) || **19** °mātre; °mātreṇa (later corrected): G || **23** bolaṃ vidhivat; bolavivivat: G || **26** kṣaraddravodaye: conjecture; kṣaraddaśodaye: AK (ed., p. 29), T_1 (*'gyur ba'i skabs byung na*) is possible as well; kṣaraddraśodaye: G || **27** āmukhayataś: AK ||

sādhayen niḥspandeneti haṭhayogaḥ ||§ *nādābhyāso 'traiva sādhanapaṭale bhagavatoktaḥ* |

°yā śaktir nābhimadhyād vrajati parapadaṃ dvādaśāntaṃ kalāntaṃ
sā nābhau saṃniruddhā taḍidanalanibhā daṇḍarūpotthitā ca |
cakrāc cakrāntaraṃ vai mṛdulalitagatiś cālitā madhyanāḍyāṃ
yāvac coṣṇīṣarandhraṃ spṛśati haṭhatayā sūcivad bāhyacarma ||
[LKC IV, 196 = II, 120]
āpānaṃ tatra kāle paramahaṭhatayā prerayed ūrdhvamārge
uṣṇīṣaṃ bhedayitvā vrajati parapuraṃ vāyuyugme niruddhe |
evaṃ vajraprabodhān manasi saviṣayā khecaratvaṃ prayāti
pañcābhijñāsvabhāvā bhavati punar iyaṃ yogināṃ viśvamātā ||
[LKC IV, 197 = II, 121]° || 119 ||

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bindunirodhas tato 'kṣaraṇa*kṣaṇalābha ity arthaḥ | **atraiva** 4
śrīkālacakrasambandhini <||>
yeti | **śaktiḥ** prāṇaśaktir **vrajati parapadaṃ** nirālambasthānaṃ
dvādaśāntam iti vāmanāsāpu*ṭe ākāśādipṛthvīmaṇḍalāntaṃ <ṣoḍa- 5
śāṅgulādidvādaśāṅgulaparyantam> | **kalāntam** iti dakṣiṇanāsāpuṭe
pṛthvīmaṇḍalādyākāśāntaṃ dvādaśāṅgulādiṣoḍaśāṅgulaparyantam |
hūṃkāranādoccāraṇena prāṇāpānānilayoḥ saṃyojanān **nābhau saṃniruddhā** | **saiva** prāṇaśaktis **taḍidanala*nibhā** vidyudagnitulyā | 6
cālitā preritā | sūcir iva **sūcivat** ||
āpānam iti <|> **vrajati** praviśati | **parapuraṃ** paraśarīram | atheyatāpi parapurapraveśo * na bhavati tad **evaṃ** kartavyam ity āha | 16a
evam anena krameṇa <|> **vajraprabodhāt** paramasukhajñānaprabodhāt | **manasīti** grāhyagrāhakacittaikalolībhūte cetasi | **savi*ṣa-** 2

1 niḥspandeneti; niṣpandeneti: SUṬ, V_3 | nādābhyāso... bhagavatoktaḥ: retranslated from T (cf. below, p. 163); nādābhyāso 'traivoktaḥ: SUṬ || **4** saṃniruddhā: L_1, L_3, L_4; saviruddhā: L_2 | °anala°: L_1, L_3, L_4; °alana°: L_2 || **5** vai: L_1, L_3, L_4; nai: L_2 || **6** yāvac coṣṇīṣa°: L_1, L_3, L_4; yāvachoṣṇīṣa°: L_2 | °randhraṃ: L_2, L_4; °randhre: L_1, L_3 | spṛśati: L_1, L_2, L_4; spṛti: L_3 | sūcivad bāhyacarma: L_1, L_3; sūcibaddhā hy acarma: L_4; śṛtibaddhā hy acarma: L_2 || **8** āpānaṃ: L_1, L_2, L_3, L_4; apānaṃ (the expected word) is *contra metrum*; see above, p. 101, line 5 and below, p. 271, note 100 || **9** para°: L_3, T; vara°: L_1, L_2, L_4 || **10** °viṣayā: L_3; °viṣayāt: L_1, L_2, L_4 | °caratvaṃ: L_1, L_3, L_4; °caratnaṃ: L_2 || **13** 'kṣaraṇakṣaṇa°: conjecture (see also Grönbold 1969: 38); 'kṣaraṇakṣaraṇa°: G || **14** °kālacakra°; °kālacakrā° (later corrected): G || **16** ākāśā°: G; in T_1 we read *nam mkha'i dkyil 'khor* (= °ākāśamaṇḍala°) | ṣoḍaśāṅgulādidvādaśāṅgulaparyantam: conjecture based on T_1 (*thug par sor bcu drug la sogs par sor bcu gnyis kyi mthar thug par ro*) || **18** after °ṣoḍaśāṅgulaparyantam the compound ṣoḍaśāṅgulāntam is added and later erased in G || **19** the word °nāda° *deest* in T_1 || **20** taḍidanala°; taditanala°: G || **21** cālitā; cālatā: G || **23** after na bhavati we find *cir 'gyur zhe na* ('kena bhavati cet') in T_1 ||

[π]idānīṃ śūnyatābimbasādhanāya dṛṣṭir ucyate | **sevetyādi** | iha **sevā** dhūmādinimittabhāvanā | tasyāṃ **sevāyām ādiyogo** dhūmādinimittagrahaṇaṃ cittasyeti | sa ca **daśavidho** dhūmādinā sārdhaṃ pratyayo bhavati tena **daśavidhaḥ** | sa ca **cakriṇa** ity uṣṇīṣasya **krodhadṛṣṭy**ety ūrdhvadṛṣṭyā 'nimiṣayā nimittaṃ bhavati | rātriyogena caturvidham | divāyogena ṣaḍvidham | tato bimbam | evaṃ bimbaparyantaṃ sevāṅgaṃ bhavati pratyāhāreṇa dhyāneneti | **dṛṣṭyā vighnāntakasye** ti | **vighnāntako** 'mṛtakuṇḍalī | tasya dṛṣṭir amṛtasthānagatā lalāṭagatā | tayā **dṛṣṭyā vighnāntakasyāmṛtapathagatayā copasādhye ṣaḍaṅgaḥ** | **c**akārāt prāṇayāmo dhāraṇā kartavyā prāṇasya bimbe dṛṣṭe saty upasādhanam | **prajñāsṛṣṭendubindor** iti | iha prajñārāgena sṛṣṭaś cāsāv **indubinduś** ca sṛṣṭendubindus tasya **prajñāsṛṣṭa**bodhicittabindor **api kuliśamaṇau** gatasya yas **tryakṣara**yogo bhavati guhye nābhau hṛdaye sa **sādhane syād** iti sādhanāṅge tṛtīye bhavati | evaṃ sādhanāṅgaṃ kartavyam | **saukhyānaṣṭaikaśānta** iti | iha saukhyenānaṣṭena bodhicittasya ya ekakṣaṇaḥ sa **śānta** ity ucyate | **sahaja iha mahāsādhane jñānayoga** iti | cittasyākṣarasukhena sahaikatvam iti | mahāsādhanāṅgaṃ caturtham ||[π]

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yā indriyaviṣayaikalolībhūtā sā śaktiḥ **khecaratvam** akaniṣṭha-
bhuvanaparyantam ādhipatyaṃ **prayāti** | na kevalam evam ity āha |
pañcetyādi | ṛddhidi*vyacakṣurdivyaśrotraparacittajñānapūrvanivā- 3
sānusmṛtisvabhāvā **pañcābhijñāsvabhāvā viśvamātā** ca **bhavati**
mahāmudrā <||>
prajñārāgeṇa nirvika*lpacaṇḍālījvālayā | **tryakṣarayoga** iti | 4
guhyagataś cittabindu<r> niruddhaḥ | nābhigato vāgbindu<r> nirud-
dhaḥ | hṛdayagataḥ kāyabindu<r> niruddha i*ti | **saukhye-** 5
nānaṣṭena vajramukhe bindusaṃdohācyutena jñānabindur niruddho
jñānayogaḥ |
vāyuyugme niruddha ityantena bhūcarīsiddhiḥ sūcitā | **kheca-**

1 sevetyādi / iha sevā: conjecture; iha sevetyādi: SUṬ (ed., p. 36); sevetyādi / iha seveti / ādi: V_3 || 6 °yogena: V_3, T; °yoge: SUṬ | tato bimbam *deest* in T || 8 'mṛtakuṇḍalī: V_3, T; 'mṛtakuṇḍalīti: SUṬ (ed., p. 37) || 9 lalāṭagatā: SUṬ, V_3; lalāṭasthānagata: T (*dpral ba'i gnas su son pa*) || 13 ca sṛṣṭendubindus tasya *deest* in T || 15 sādhane: SUṬ, V_3; sādhanāṅga: T (*sgrub pa'i yan lag*) | iti: V_3, SUṬ; iti kartavyam: T (*zhes pa bya ba la*) || 17 bodhicittasya: SUṬ; bodhicittaṃ: V_3 || 23 °ānusmṛtisvabhāvā: T_1 (*rjes su dran pa'i rang bzhin*); °ānusmṛtisubhāvā: G || 25 tryakṣarayoga; tryakṣaro yoga: G || 28 before vajramukhe a *daṇḍa* is in G | °saṃdohācyutena; °saṃdohā 'cyutena (followed by a *daṇḍa*): G | jñānabindur niruddho; jñānabinduriruddho: G || 30 vāyuyugme: T_1 (*zung gi rlung gi*); vāyuḥr yagma: G ||

ᵖmudrā māyānurūpā manasi ca gagane rūpavad darpaṇe ca
trailokyaṃ bhāsayantī taḍidanalanibhānekaraśmīṃ sphurantī |
bāhye deheṣv abhinnā viṣayavirahitābhāsamātrāmbarasthā
cittaṃ cetomayāliṅgayati ca jagato 'nekarūpasya saikā ||
[LKC IV, 198]

cittasyābhāsamātrā svamanasi janitādarśabimbopamā vai
yogīndraiḥ sevanīyā sakalajinasutaiḥ sevitā yā ca buddhaiḥ |
sā jñānārciḥpravṛddhā dahati saviṣayaṃ māravṛndaṃ samastaṃ
rāgādīṃś cāpi kāye dadati samasukhaṃ yogināṃ varṣayogāt ||
[LKC V, 113] || 120 ||

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*ratvaṃ **prayātī**tyantena khecarīsiddhir uktā | **viśvamāte**tyantena 6
mahāmudrāsiddhiḥ sūciteti ||
mudrā mahāmudrā **māyānurūpā** svacchadarpaṇapratibim-
bopamā | * **manasi ca gagane** 'cittacitte 'ta evāha | **rūpavad** 17a
darpaṇe ceti | rūpam iva **rūpavat** | **spharantī** [*sic*] sphārayantī |
bāhye māyā**deheṣv abhinnā** viṣayendriyaikalo*lībhūtā <|> ata eva 2
vyatirekeṇa dharmapratibhāsarūpa**viṣayavirahitā** <|> **anekarūpa-
sya jagataś cittam āliṅgayati ekā**pi **sā** | ata eva **cetomayā**
aci*ttacittasvabhāvā || 3
cittasya grāhyagrāhakaikalolībhūtasy**ābhāsamātrā** svacittapra-
tibhāsarūpā divyamudrā <|> **svamanasi** sarvākārani*rākārarūpe **ja-** 4
nitā jātā **sā** ābhāsamātrā <|> **jñānārcir** jvalajjñāna<m> caṇḍālījvālā-
<**pravṛddhā**> | **saviṣayaṃ** skandhadhātvāyatanasahitaṃ **māravṛ-**
ndaṃ * vikalpacittajālam | uktaṃ ca | māraḥ svacittaṃ na paro <'>sti 5

1 this verse is quoted twice in PAJS (VP, ed., vol. III, pp. 80, 88) || **2** °raśmīṃ: L_1, L_4; °raśmi(ṃ): L_3; °lakṣmī: L_2 || **6** LKC V, 113 is also quoted in a MS entitled *Kalparājatantra* that is preserved in the IsIAO Library, Rome (not catalogued), fol. 39b4-7. In fact this MS contains a text that appears to be recent. It is a work that combines prose and poetry, probably composed with a didactic purpose (see, for instance, fols. 43 ff). In it we can find quotations from several works, such as the GS (fol. 4b), the HT (fol. 31b), the *Ādibuddha* (fols. 32a, 33b, 39a), the *Cakrasaṃvara* (fol. 36b), the HTPṬ (fols. 32a-32b) and even the *Kalparājatantra* (fol. 31a) | °ābhāsamātrā: L_1, L_3, L_4; °ābhāsamānā: L_2 | janitā°: L_1, L_3; janatitā°: L_2; janibhā°: L_4 | °bimbopamā: L_1, L_3, L_4; °bimbopasā: L_2 || **8** °pravṛddhā: L_1; prabuddhā: L_2, L_3, L_4 || **9** samasukhaṃ: L_1; śamasukhaṃ: L_2, L_3, L_4 || **11** prayātīty; prayātiīty (later corrected): G || **16** after abhinnā a *daṇḍa* is in G || **18** before ekāpi a *daṇḍa* is in G || **20** after °mātrā a *daṇḍa* is in G | svacittapratibhāsarūpā divyamudrā: G; in T_1 we read *rang gi lus la snang par ni gyi ngo bo mchog gi phyag rgya'o* || **21** °nirākārarūpe: conjecture (see also Grönbold 1969: 39); °nirākārākārarūpe: G || **22** jñānārcir jvalajjñānaṃ caṇḍālījvālāpravṛddhā: conjecture; in T_1 we read *de ni ye shes me lce 'bar ba ste ye shes kyi gtum mo 'bar ba 'phel ba'o*; jñānārcir jvalannisaṅgajñānacaṇḍālījvālā: G || **24** māraḥ...: cf. below, p. 274, note 106 ||

prajñā jñānaṃ ca cittaṃ bhavati daśavidhas tasya cābhāsa eva
seko 'smin majjanaṃ yad vimalaśaśinibhādarśabimbopamā vai |
tasmān nirvāṇasaukhyācyutam api sahajaṃ cākṣaraṃ vai caturthaṃ
yasyaitad buddhavaktraṃ hṛdayamukhagataṃ vartate śrīguruḥ saḥ ||

[LKC V, 114]^{p}

^{s}iha **prajñā** ca **jñānaṃ ca** yathāsaṃkhyaṃ grāhakacittaṃ; **tasya ca** grāhakacittasya yo **daśavidho** dhūmādiko grāhyādarś**ābhāsaḥ** pratisenāvat sa eva jñānaṃ; grāhyacittam ity arthaḥ | evam ādarśe svacakṣuḥ pratibimbam iva svacakṣurgrāhyam iti prajñā ca jñānaṃ ca | **seko 'smin majjanaṃ yad** iti | iha grāhyacitte grāhakacittasya yas tasmin praveśo; bāhyaviṣayeṣv apravṛttiḥ pratyāhāro dhyānaṃ prāṇāyāmo dhāraṇā; majjanam ity ucyate ṣaḍaṅge | **tasmān** majjanān **nirvāṇasaukhyam acyutam api sahajaṃ cākṣaraṃ vai caturthaṃ** sukhaṃ bālapraudhaspandānāṃ paraṃ lokopamātikrāntaṃ trailokyācāramuktam ity arthaḥ | hasitekṣaṇasparśāliṅganapāṇivyāptidvandvarahitaṃ karmamudrājñānamudrāheturahitaṃ śūnyatāsarvākārapratibhāsalakṣaṇam iti | idaṃ **buddhavaktraṃ** jñānavaktraṃ **yasyā**cāryasya **hṛdayagataṃ** bhāvitaṃ svānubhavaṃ **mukhagataṃ** śiṣyebhyaḥ pratipādanāya **vartate** sarvakālaṃ **sa śrī-**

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māra iti | **dadati** dadāti **samasukhaṃ** sahajānandasukhaṃ
varṣayogāt trivarṣatripakṣakālaca*kravarṣeṇety arthaḥ || 6
prajñā ca jñānaṃ ca yathāsaṃkhyam iti | **prajñā** sarva-
dharmaśūnyatāpratipattiḥ sā <grāhaka>cittam <|> **tasya dhūmādika**
ādarśāvabhāso grāhyacittaṃ **sa e*va jñānam** | etena yathā darpaṇe 17b
pratibimbitaṃ **svacakṣur** ātmacakṣuṣā gṛhyate tathā śūnya-
tāsvabhāvena cittena śūnyatāsvabhāvaṃ sarvākāracittaṃ dṛśyate
sa*dety arthaḥ | **asmin grāhyacitte** dhūmādilakṣaṇe **grāha-** 2
kacittasya śūnyatācittasya **majjanam** ekalolībhāvaḥ | anusmṛtim
āha | vimaleti | **bālaprau*ḍhaspandānām** iti upāyasya kṣarasukhaṃ 3
dvidhā bālaḥ prauḍhaṃ ca | prajñāyāḥ spandasukhaṃ vṛddham <|>
teṣāṃ **paraṃ** lokottaram <|> tayoḥ prajñopāyayor yadā niḥ*spandaṃ 4

2 °opamā: L_1, L_3, L_4; °opame: AKU (ed., p. 149); °opasā: L_2 || **3** tasmān: L_3; tasmin: L_1, L_2, L_4 || **4** °mukha°: T, VP ed.; °sukha°: L_1, L_2, L_3, L_4; su and mu are almost indistinguishable in some MSS (such as L_3) || **7** the word grāhya° *deest* in T || **12** ṣaḍaṅge: T, SUṬ; ṣaḍaṅgair: VP ed. || **14** °opamātikrāntam: conjecture; °opamam atikrāntam: SUṬ (ed., p. 46); °opamām atikrāntam: V_2 || **15** °sparśāliṅgana°: V_2, SUṬ; sparśa *deest* in T || **17** °lakṣaṇam: V_2, SUṬ; *deest* in T | idaṃ: V_2, SUṬ; *deest* in T | jñānavaktram: T (*ye shes kyi zhal*), SUṬ; *deest* in V_2 || **20** after dadāti a *daṇḍa* is in G || **23** grāhakacittaṃ *deest* in T_1 || **24** after etena a *daṇḍa* is in G | after darpaṇe a *daṇḍa* has been erased in G || **27** after dhūmādilakṣaṇe a *daṇḍa* is in G | grāhaka°; grāhyaka°: G || **28** śūnyatācittasya: G; °cittasya *deest* in T_1 || **31** °opāyayor; °opāyāyor (later corrected): G ||

gurur vajradhara ity arthaḥ | nānye dvīndriyasukhāvaboddhāra iti ||[ς]

[τ]ākāśāsaktacittair animiṣanayanair vajramārgaṃ praviṣṭaiḥ
śūnyād dhūmo marīciḥ prakaṭavimalakhadyota eva pradīpaḥ |
jvālā candrārkavajrāṇy api paramakalā dṛśyate bindukaś ca
tanmadhye buddhabimbaṃ viṣayavirahitānekasambhogakāyam ||

[LKC V, 115][τ]

[υ]idānīm asya svacittasyābhāse praveśa ucyate **ākāś**etyādinā | iha mantrayāne pāramitāyāne ca dvidhā yogābhyāsaḥ | ākāśe yogābhyāso 'bhyavakāśe ca | ya ākāśe yogam āpsyate sa rātrau niśchidragṛhe 'ndhakāra **ākāśāsaktacitto** dhūmādikaṃ nimittaṃ paśyati | **animiṣanayano vajramārgaṃ praviṣṭa** iti | iha madhyamāprāṇapraviṣṭaḥ śūnyād eva **ākāśāsaktacittair animiṣanayanair vajramārgaṃ praviṣṭaiḥ śūnyād dhūmo marīciḥ prakaṭavimalakhadyota eva pradīpa** | iti niśāyogena paśyati | tato nirabhraṃ gaganaṃ paśyati tato gaganāt punar divāyogena gaganodbhavaḥ svayambhūḥ prajñājñānānalo mahān iti [NS VI, 20cd (61)] **jvālā** dṛśyate nirabhre gagane | evaṃ vairocano mahādiptir jñānajyotir virocanaś [NS VI, 21ab (62)] **candrā**bhāsaḥ | jagatpradīpaḥ [NS VI, 21c] **sūryaḥ** | jñānolko [NS VI, 21d] **vajra**rāhuḥ | mahātejāḥ prabhāsvaro [NS VI, 21d] vidyut **parakal**eti | vidyārājo

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bhavati tac **caturthaṃ** divyamudrodbhūtam iti | **vajradharo** nirmitakāya ity arthaḥ ||
idānīm asya svacittasya cittā**bhāse** darpaṇapratibimbo*pa- 5
macittābhāse **praveśa ucyate ākāś**etyādinā | **rātrāv** iti andha-
kāropalakṣaṇam | **ākāśāsaktacitta** ākāśalīnacittaḥ | ākāśe āsaktā*ni 6
tatsamarasībhūtāni cittāni yeṣāṃ tair **vajramārgapraviṣṭair**
avadhūtīgataprāṇavātaiḥ <|> **gaganān** nirabhragaganād ādhāra-
nimittarūpāt | **rūpāvabhāsata** i*ti darpaṇapratibimbopamānā- 18a
vilāpratigharūpapratibhāsanāt | **śabdāvabhāsata** iti kaṇṭhatālv-
ādiprayatnājanitamahāsukhollāsānāhatadhvanimātrānu*bhavanāt | etā- 2
vatā anena ślokena bhagavataḥ śrīvajradharasya kāyadvayam
uddīptaṃ bhavati ||

2 °mārgaṃ: L_1, L_2, L_3, L_4; °mārga°: AK || 3 °khadyota: L_1, L_3, L_4; °khayota: L_2 || 7 svacittasyābhāse: V_2, SUṬ (ed., p. 37); svābhāse: T (*rang gi snang ba la*) || 8 ca: SUṬ, T (*dang*); *deest* in V_2 || 10 ākāśāsaktacittaḥ: V_2, SUṬ; sarvāsaktacitta: T (*kun nas chags pa'i sems*) | in T the sentence dhūmādikaṃ... paśyati comes after śūnyād eva (line 12) || 12 ākāśāsaktacittair: V_2, SUṬ; T has *kun nas zhen pa'i sems* || 15 punar divāyogena: SUṬ; divāyogena: T (*nyin mo'i rnal 'byor gyis*); punar divāyoge: V_2 || 25 °āsaktacitta: conjecture; °āśakicitta: G || 26 after tair a *daṇḍa* is in G || 31 kāyadvayam; kāyam udvayam (later corrected): G ||

'gramantreśo [NS VI, 22a (63)] **binduka** iti daśadhānimittaṃ samājādau rātriyogena | nāmasaṃgītyāṃ divāyogena bhagavatoktam | tato mantrarājā mahārthakṛd iti [NS VI, 22b] sarvākāraṃ ghaṭapaṭādikaṃ bimbadarśanam iti | **tanmadhye** bindumadhye **buddhabimbaṃ viṣayavirahitaṃ** dravyābhāvāt kalpanābhāvāc **cānekasaṃbhogakāyam** | tato bimbayogenānāhatadhvanir yaḥ sa eva śrūyate | evaṃ nirmāṇakāyo rūpāvabhāsataḥ | śabdāvabhāsataḥ sambhogakāya ity arthaḥ |υ

φākāśaṃ stabdhadṛṣṭyā jaladhararahitaṃ yoginālokanīyaṃ
yāvad vai kṛṣṇarekhā sphuradamalakarā dṛśyate kālanāḍyām |
tasyāṃ sarvajñabimbaṃ payasi ravir ivānāvilaṃ viśvavarṇaṃ
sarvākāraṃ svacittaṃ viṣayavirahitaṃ nāparaṃ cittam eva ||
[LKC V, 116]φ

χatra divāyoga **ākāśaṃ stabdhadṛṣṭyā jaladhararahitaṃ yoginālokanīyaṃ** pūrvāhṇe 'parāhṇe ca raveḥ pṛṣṭhaṃ dattvā 'nyathā raviraśmibhis timiraṃ bhavati tena tadbādhāt pratidinam avalokanīyaṃ **yāvad** bindumadhye **kṛṣṇarekhā** vālapramāṇā **sphuradamalakarā dṛśyate kālanāḍyām** avadhūtyām antarbhūtaṃ **sarvajñabimbaṃ** traidhātukam aśeṣaṃ **payasi ravir ivānāvilaṃ viśvavarṇaṃ sarvākāraṃ svacittaṃ viśayavirahitaṃ nāparaṃ cittam eva** paracittaṃ na bhavati paracittajñānābhāvataḥ | iha prathamaṃ svacittābhāso māṃsacakṣuṣā tathāgatasya dṛśyate divyādicakṣuṣā paracittajñānaṃ dṛśyate tena dharmasaṃgraha uktāni pañcacakṣūṃṣi bhagavata iti | evaṃ kramān māṃsacakṣur divyacakṣur buddhacakṣuḥ prajñācakṣur jñānacakṣur bhāvanābalena bhaviṣyati | tato 'dṛṣṭaṃ na kiṃcid asti sarvajñasyeti ||χ

ākāśam iti **stabdhadṛṣṭyā** niścaladṛṣṭyā | **paracittajñānābhā*vād** iti svacittātiriktasya paracittasya jñeyasyābhāvāt | uktaṃ ca | 3

ajātasyāniruddhasya yaj jñeyasyeha darśanam |
tat svacittasya nānyasya bāhyajñeya*vibhāgataḥ || 4

1 after iti in T evam (*de ltar*) is added || 2 divāyogena: V_2, T; divāyogena sandhyābhāṣāntareṇa: SUṬ || 3 °paṭādikaṃ bimba°: V_2; °paṭādibimba°: SUṬ || 5 dravyābhāvāt: V_2, T; draṣṭavyābhāvāt: SUṬ | ca: SUṬ (ed., p. 38); *deest* in V_2 || 6 bimbayogenānāhata°: V_2, T (*gzugs brnyan gyis rnal 'byor gyis...*); bimbayoge 'nāhata°: SUṬ || 7 sambhogakāya: SUṬ; sambhoga: V_2 || 9 stabdhadṛṣṭyā: L_1; tac ca dṛṣṭyā: L_2, L_3, L_4 | jala°: L_1, L_3, L_4; jana°: L_2 | °rahitaṃ: L_3; °sahitaṃ: L_1, L_2, L_4 || 11 tasyāṃ: L_1, L_3, L_4; tasyā: L_2 || 15 ca: SUṬ; *deest* in V_2 || 21 °jñānābhāvataḥ: V_2, SUṬ; °jñānābhāvāt: G | iha: V_2; tatra: SUṬ || 23 divyādicakṣuṣā... kramān: *deest* in T || 24 kramān: V_2; jñānakramān: SUṬ ||

Ψbhūmyākāro dṛḍho na drutasalilavapur na dravas tv adravatvād
vahnyākāro na vahniś calapavanatanur niścalo yo 'nilo na |
śūnyākāro 'pi dṛśyaḥ sitaharitamahāviśvavarṇo na varṇaḥ
sarvākāro 'py adṛśyaḥ svahṛdayakaluṣakleśamāraprabhāvāt ||
[LKC V, 119]

pṛthvī toyaṃ prayāti jvalanam api jalaṃ pāvako mārutaṃ ca
vāyuḥ śūnyaṃ ca śūnyaṃ vrajati daśavidhaṃ vai nimittaṃ nimittam |
sarvākāraṃ prayāty akṣaraparamasukhānāhataṃ jñānakāyaṃ
jñānād ṛddhiś ca siddhir bhavati narapate janmanīhaiva puṃsām ||
[LKC V, 122]

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ato na cātmanātmānaṃ mudrituṃ śakyate kvacit |
kiṃ chinatti mahākhaḍga ātmānam ātmadhārayā ||
vandhyāduhitṛsaṅgena svapne saukhyaṃ yathā * bhavet | 5
gaganodbhavabimbena sevitena tathātmanaḥ || [SU, 156-158]

iti ||

anena ślokena dharmakāyasādhanam uktaṃ bhavati | **bhū-**
myākāra ityādi bimbalakṣaṇam | iha śūnyatāpra*tibhāso 'dravyo 6
bhūmyādir dṛśyate **na dṛḍhaḥ** | **drutā**kāro marīcikājalavan na jalam
adravatvāt | evaṃ **vahnyākāro na vahnir** adāhako yataḥ <|>
calapavanatanur adravyatvā*n **niścalo yaḥ** so **'nilo na** <|> 18b
adravyatvāc **chūnyākāras** tad **api** dṛśyate māyānagaram iva **sitādi-**
varṇayukto <'>py adravyatvān na varṇaḥ | **sarvākāro** <'>**pi** sarva-
dā bālānām **adṛśya*ḥ** | tat kasya hetoḥ <|> **kleśamāraprabhāvād** 2
vāmadakṣiṇanāḍīprāṇapracārād iti niyamaḥ ||

idānīṃ pañcamaṇḍalakṣaya ucyate **pṛthvī**tyādinā <|> iha yadā
yogī animi*ṣanayano bhavati krodhadṛṣṭyā śūnye āropitacittas tadā 3
vāme dakṣiṇe vā <|> **pṛthvīty** upalakṣaṇam | yadā dakṣiṇe pṛthvī-
pravāhakāle yogī bhāvanāṃ karoti tadā*yaṃ vidhiḥ | na punar 4
vāmanāḍīpravāhakāle kiṃ tv ākāśādimaṇḍalakramataḥ | tena vāme
dakṣiṇe vā yanmaṇḍalaṃ vahati prāṇas taddharmitvād <tad> eva
maṇḍalam ucyate | te*na dakṣiṇanāḍyāṃ pṛthvīmaṇḍalaprāṇo 'bmaṇ- 5
ḍalaṃ prayāti | evaṃ vijñānamaṇḍalaṃ yāvat | vāmanāḍyām ākāśādinā

1 dravas: L_1, L_3, L_4; dras: L_2 || **2** °tanur niścalo: L_1, L_3, L_4; °tanuniścalo: L_2 || **4** adṛśyaḥ: L_1, L_4; adṛśya°: L_2, L_3 || **6** mārutaṃ: L_1, L_3, L_4; mārutaś: L_2 || **7** daśavidhaṃ: L_1, L_3, L_4; daśavidha: L_2 || **8** akṣara°: L_1, L_2, L_4; akṣaya°: L_3 || **9** ṛddhiś: L_1, L_3; vṛddhiś: L_2, L_4 || **19** yataḥ; yatāś (later corrected): G || **21** adravyatvāc (followed by a *daṇḍa*): G; adravyāc: V_2 | chūnyākāras; śūnyākāraṃ: G | māyānagaram (preceded by a *daṇḍa*): G; māyānagaraḥ: V_2 || **22** sarvadā: G; sa sarvadā: V_2 || **25** after ucyate a *daṇḍa* is in G || **30** yanmaṇḍalaṃ: conjecture (cf. VP, ed., vol. III, p. 57, line 24); yen maṇḍalaṃ: G || **31** 'bmaṇḍalaṃ: V_2; 'pamaṇḍalaṃ: G ||

madhye prāṇapraveśaḥ saraviśaśigater bandhanaṃ savyavāme
cittaṃ mudrāprasaṅge paramasukhagataṃ vajrasambodhanaṃ ca |
padme vajradhvanir vā svakarasalilajollālanaṃ saukhyahetor
bījātyāgaḥ sa saukhyo maraṇabhayaharaḥ śrīguror vaktram etat ||
[LKC V, 121][ψ]

ayaṃ mahāmudropadeśaḥ paramādibuddhe 'pi proktaḥ | tadyathā

[ω]asyaiva sādhanaṃ kuryāt pratibhāsair acintitaiḥ |
dhūmādibhir nimittais taiḥ prajñābimbair nabhaḥsamaiḥ || [SU, 24]

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yāti | evaṃ **śūnyaṃ vrajati daśavidhanimi*ttaṃ** dhūmādikaṃ 6
nimittaṃ ca **sarvākāra**bimbaṃ vrajati | bimbam akṣarasukhaṃ vrajati
| tad eva jñānaṃ prajñāpāramitāyāḥ | **jñānād ṛddhiś** cākāśagama-
nādikam | **siddhiś** ca trai*dhātukeśvaratvaṃ **bhavati narapate** 19a
janmanīhaiva puṃsām iti mārgapraveśaniyamaḥ ||
idānīṃ yogopasaṃhāra ucyate **madhye prāṇa** ityādinā | iha
prathamaṃ yoginā **madhye prā*ṇapraveśaḥ** kartavyo 'vadhūtyāṃ 2
yena nimittaṃ paśyati | ity ekaṃ śrīguror buddhasya kāyavajraṃ
vaktram ucyate | tasmāt **saraviṇā** dakṣiṇagatinā sārdhaṃ **śaśigater**
vāmanāḍīgater **ba*ndhanaṃ** prāṇasyeti niyamaḥ | prāṇāyāmo 3
dvitīyaṃ vāgvajram | **cittaṃ mudrāprasaṅge** bimbe 'nuraktaṃ
bodhicitta<ṃ druta>m | tṛtīyaṃ cittavajram | **paramasukhagataṃ**
vajrasaṃbodhanaṃ ca * | atha bimbadvāreṇa nānandasukhaṃ 4
bhavati | tadā **padme vajradhvanir vā** śanakaiḥ kartavyaḥ | atha
strī na labhyate tadā **svakara**kamalen**ollālanaṃ** kartavyaṃ **sau-**
khyavṛddhi**he*toḥ** pātahetor na | evaṃ **bījātyāgaḥ sa saukhyo** 5
bhavati **maraṇabhayaharaḥ śrīguror vaktraṃ** caturthaṃ jñāna-
vajram **etad** iti yogābhyāsaniyamaḥ ||
dvādaśasāhāsrike **paramādi*buddhe** yataḥ seko<d>deśa ākṛṣ- 6
taḥ ||
asyaivetyādi | **asyaiva** niravaśeṣakleśajñeyāvaraṇendhana<dāha-
ka>sya sarvajñajñānāgneḥ **sādhanaṃ** sphuṭībhāvaṃ **dhūmādibhiḥ**
kuryād yogī | kiṃ*bhūtais **taiḥ** <|> sarvasmin mūlatantre laghu- 19b

1 this stanza is also quoted in TJS*Ṭīkā* (ed., p. 17) | prāṇapraveśaḥ: L_1, L_3, L_4; prāṇāpraveśaḥ: L_2 | saraviśaśigater: L_1, L_2, L_4; saraviśater: L_3 || 2 °prasaṅge: L_1, L_2, L_3; °prasaṅga: L_4 || 4 bījātyāgaḥ: L_1, L_3, L_4; bījyātyāgaḥ: L_2 | saukhyo: *sic* for saukhyaṃ || 6 ayaṃ... tadyathā: retranslated from T (cf. below, p. 168) || 7 on the following stt., see above, p. 64 || 12 bhavati; bhivati: G || 13 janmanīhaiva; janmanīheva: G || 15 yoginā; yogīnā: G || 23 kartavyaṃ; kattavyaṃ: G || 25 °guror vaktraṃ; °guro vraktraṃ: G || 27 sekoddeśa; sekodeśe: G || 29 niravaśeṣa°... °dāhakasya: SUṬ (NAK, MS 5-116, Mf. B 94/9, fol. 51a8), T_1 || 31 sarvasmin; sarvesmin: G | mūlatantre: AK (ed., p. 33), SUṬ (ed., p. 47); mūlatantra: G ||

astināstivyatikrāntaiḥ pratyayārthaiḥ svacetasaḥ ।
paramāṇurajaḥsaṃdohaiḥ sarvataḥ parivarjitaiḥ ॥ [SU, 25]
dhūmamarīcikhadyotadīpajvālendubhāskaraiḥ ।

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tantre āryaprajñāpāramitādinītārthasūtre prasiddhaiḥ <|> akasmāc
chūnyapratibhāsanāt **pratibhāsaiḥ** <|> sarvavikalpoparamād **acin-**
ti*taiḥ <|> tattvaphalasya pūrvarūpatvān **nimittaiḥ** । grāhya- 2
grāhakarahitā svabhāvaśūny<at>ādhīḥ **prajñā** tad**bimbair** yogi-
pratyakṣābhāsaiḥ <|> bāhyādhyātmamalānupaliptatvān **na*bhaḥsa-** 3
maiḥ । **astī**tyādi । sadasadādidoṣavikalpakalaṅkānaṅkitatvād **asti-**
nāstivyatikrāntaiḥ <|> yogisvasaṃvedyatvāt **pratyayārthaiḥ**
svacetasaḥ * <|> sarvathā'kṛtrimādbhutaniḥsvabhāvarūpatvāt **sar-** 4
vataḥ paramāṇurajaḥsaṃdohavarjitaiḥ ॥
dhūma ityādi । sarvabāhyādhyātmavyāpaka**dhūmā**kāraḥ śūnyā-
*bhāsaḥ । ayaṃ ca meghābhāsānantaram utpadyate । yathoktam 5

prathamaṃ meghavad bhāti dvitīyaṃ dhūmasannibham ।

iti । calajjalākārā **marīciḥ** । **khadyotadīpā**kārau prasi*ddhau । etāni 6
catvāri nimittāni nīrandhragṛhe 'ndhakārabhavatvād rātriyoga ākā-
śayogaś ca । yathoktaṃ śrīsamājādau prathamadvitīyavilomena

nirodhavajra*gate citte nimittodgrāha jāyate ॥ 20a
pañcadhā tan nimittaṃ tu bodhivajreṇa bhāṣitam ।
prathamaṃ marīcikākāraṃ dvitīyaṃ dhūmasannibham ॥
tṛtīyaṃ khadyotakākāraṃ caturthaṃ dīpam ujjva*lam । 2

4 before ārya° a *daṇḍa* is in G । °sūtre: SUṬ; °sūtra: G ॥ 5 chūnya°: G; chūnye: AK, SUṬ, equally possible । before pratibhāsaiḥ a *daṇḍa* is in G । sarvavikalpo°: AK, SUṬ, T_1; sarvakalpavikalpo°: G । acintitaiḥ; acittitais: G ॥ 7 °śūnyatādhīḥ: SUṬ, T_1; °śūnyādhīḥ: G; °śūnyadhīḥ: AK ॥ 8 bāhyādhyātmamalānupaliptatvān: conjecture; in AK and in SUṬ we read bāhyādhyātmikamalānanuliptatvāt and bāhyādhyātmamalānanuliptatvāt respectively, which are equally possible; in T_1 we read *phyi dang nang gi dri mas ma gos pa nyid kyi phyir*; bāhyādhyātmamaladhūmādibhiḥ anupaliptatvān: G ॥ 9 °doṣa°: G, T_1 (*skyon*); *deest* in AK and SUṬ ॥ 10 yogi°: AK, SUṬ; yogai: G ॥ 11 sarvathā'kṛtri°: G, AK, SUṬ (NAK, MS 5-116, Mf. B 94/9, fol. $51b_5$); sarvākārākṛtri°: SUṬ (ed.); in T_1 we read *rnam pa thams cad du ma byas pa* । °mādbhuta°: G, SUṬ; °modbhūta°: AK । before sarvataḥ a *daṇḍa* is in G ॥ 13 sarva°: G; sakala°: AK, SUṬ । °vyāpaka°: AK, SUṬ; °vyākaka° (the intermediate syllable seems to have been erased or incorrectly written): G । °dhūmā°: G, T_1; °śukladhūmā°: AK, SUṬ ॥ 16 before calaj° the word evaṃ is added in AK and SUṬ । prasiddhau: AK, SUṬ; prasiddhe: G ॥ 17 'ndhakāra°: AK, SUṬ; 'ndhakare: G ॥ 19 stanzas GSU, 149cd-151 are quoted here differently than in the edition by Matsunaga (1978: 124) and the GSPU (ed., p. 117). Verses 150cd-151 are hypermetrical. They are also quoted in the *Jñānodayatantra* (ed., p. 8) । °gate; °gato: G । nimittodgrāha: GSPU; nimittograha: G ॥ 22 khadyotakākāraṃ: G, SUṬ (ed., p. 48); khadyotākāraṃ: AK, *Jñānodayatantra* ॥

tamaḥ kalā mahābindur viśvabimbaṃ prabhāsvaram || [SU, 26]
pihitāpihitanetrābhyām śūnye yan nānukalpitam |
dṛśyate svapnavad bimbaṃ tad bimbaṃ bhāvayet sadā || [SU, 27]
abhāve bhāvanā bimbe yogināṃ sā na bhāvanā |

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pañcamaṃ tu sadālokaṃ nirabhragaganasannibham ||
[GSU, 149cd-151]

iti | tato nirabhragaganābhāsapūrvako vahnyākāraḥ śūnyābhāso **jvālā**
| **indubhāskarā**bhāsau prasiddhau | **tama** iti * rāhvālokaḥ kṛṣṇa- 3
ratnavad ābhāsaḥ | **kaleti** vidyudābhāsaḥ | **mahābindur** iti sa-
carācaradyotakanīlavarṇacandramaṇḍalākārābhāsaḥ | etāni ṣaṇ*nimit- 4
tāni nirabhragaganālokabhavatvād divāyogo 'bhyavakāśayogaś ca |
tatas tanmadhyagāmisambhogakāyātmakabuddhabimbadarśanapūr-
vakam e*kakṣaṇe karasthanīropamasvacchasarvākāraṃ ghaṭapaṭā- 5
didarśanaṃ **viśvabimbaṃ prabhāsvaram** ||
pihitetyādi | **pihitāpihitanetrābhyām** antarālāvalambita*yā 'rd- 6
dhonmīlitalocanābhyāṃ **śūnye** grāhyagrāhakarahite **yan nānu-
kalpitaṃ** yogipratyakṣaṃ **tad bimbaṃ** dhūmādikaṃ **bhāvayet**
svānubhavaṃ kuryāt | ubhāv api yogāv uktau * śrīmadādibuddhe 7
ākāśāsaktetyādinā [cf. LKC V, 115] | uktaṃ ca prajñāpāramitāyām |
ratnāloko nāma samādhiḥ | ratnapradīpo nāma <samādhiḥ> |
candrāloko nāma <samādhiḥ> | sūryapradīpo nāma <samādhiḥ> |
yāvat sa*rvākāradarśī nāma samādhir ityādi | tasmād asandehato 20b
dhūmādimārgo buddhatvārthinā bhāvayitavyaḥ ||
nanu sakalavikalpakalaṅkānaṅkitā mahāmudrā bhāvanā * ca 2
samāropaḥ | tat kathaṃ bhāvayed ity uktam iti āha | **abhāve**tyādi |
yathopadeśaṃ bāhyādhyātm**ābhāve** tasminn eva bhāvanā **bimbe** yā
yogināṃ bhāvanā sā 'bhā*vatvād eva **na bhāvanā** | nanu bhāvā- 3

5 sadālokaṃ: G, SUṬ, *Jñānodayatantra*; sadāloke: AK || 7 nirabhra°: SUṬ; nirabhraṃ: AK, *Jñānodayatantra*; ribhra°: G | °gaganābhāsa°: G; °gaganasamābhāsa°: AK, SUṬ || 8 tama iti: conjecture; tamī: G, T_1 (*mun can ni*); tamīti: AK (ed., p. 34); tameti: SUṬ || 9 sacarācara°; sacarācarai°: G || 12 °gāmi°: AK, SUṬ; °gāmitu°: G | °pūrvakam: G, T_1 (*sngon ma can*); °sahitaṃ: AK, SUṬ || 13 ekakṣaṇe: AK, SUṬ, T_1 (*skad cig gcig la*); ekakṣaṇa: G | °sarvākāraṃ: G, SUṬ (ed.); °sarvākāra°: AK, SUṬ (NAK, MS 5-116, Mf. B 94/9, fol. $52a_6$), equally possible || 15 before antarālāvalambitayā the word iti is in AK and SUṬ || 16 after śūnye we find ākāśe in AK and SUṬ | after nānukalpitaṃ we find svapnavadbimbaṃ in AK and SUṬ || 17 yogipratyakṣaṃ: conjecture; yogī pratyakṣaṃ: G | dūmādikaṃ: G, T_1; viśvabimbaṃ: AK, SUṬ || 18 before svānubhavaṃ a *daṇḍa* is in G | svānubhavaṃ kuryāt: G; dhyānāṅgena sthirīkuryāt: AK, SUṬ || 19 ākāśā°; 'kāśā°: G || 21 °pradīpo nāma; °pradīpo nama: G || 23 buddhatvārthinā; buddhatvān vinā (later corrected): G ||

bhāvo 'bhāvo na cittasya bimbe 'kalpitadarśanāt || [SU, 28]
pratisenāṃ yathādarśe kumārī paśyed avastujām |
atītānāgataṃ dharmaṃ tattvayogy ambare tathā || [SU, 29]
asyā bhāvo na bhāvaḥ syād vastuśūnyārthadarśanāt |
vastuno 'bhāvato 'rtho 'sti māyāsvapnendrajālavat || [SU, 30]
asati dharmiṇi hy eṣa dharmotpādaḥ pradṛśyate |
cintāmaṇir ivānantasattvāśāparipūrakaḥ || [SU, 31]
adṛṣṭaṃ pratisenāyāṃ kumārī caurādi paśyati |

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bhāvavikalpayor vikalpatvāviśeṣāt katham abhāve <na> bhāvanety
āha | **bhāva** ityādi <|> yasmād yoginaḥ śūnyatā* **bimbe** bhāvā- 4
bhāvavikalpau na staḥ | kutaḥ <|> śūnyatā**bimbe 'kalpita**-
dhūmādipratyakṣa**darśanāt** | ayam āśayaḥ | yadi kalpitaṃ syāt tadā
bhāvaḥ syā*d ghaṭapaṭādivat | yady adarśanaṃ syāt tadā **'bhāvaḥ** 5
syād vandhyāputrādivat | atra tv akalpitapratyakṣadarśanāt sarvaṃ
sustham ||
avikalpitadarśanasiddhya*rtham anurūpadṛṣṭāntam āha <|> **prati**- 6
senetyādi | **pratisenāṃ** sādhakacintāṃ darpaṇakhaḍgāṅguṣṭha-
pradīpacandrasūryodakanetraviṣayām **avastujāṃ** caurādijaḍadhar-
mā*janitām || 7
asyāvikalpitadarśanasya bhāvābhāvau na sto nirvastukārthakri-
yākāritvamātropalambhāt | loka eva nirvastuko <'>py **artho** dṛśyate
māyāsvapne*ndrajālādivat <|> ata evāha | **asatīti** <|> ātmādike 21a
dharmiṇi asati sa ca nirvikalpajñān**otpādaḥ** sarvākārajagad-
arthasampādakatvāc **cintāmaṇir iva** ||
dṛṣṭānta*siddhim āha | **adṛṣṭam** ityādi | prāg**adṛṣṭam** eva 2
caurādikam atrasthā mantrādhiṣṭhitalocanā **kumārī paśyati pra**-
tisenāyāṃ satyām <|> **sādhakāḥ** pratisenāvatārakā*s **ta**<t> sthā- 3
naṃ kumārīkathitaṃ **gatvā prādeśikacakṣurbhyāṃ** sāvara-
ṇacakṣurbhyām ekadeśaviṣayābhyāṃ **paśyanti** | ayam āśayaḥ | yogī
siddhopadeśamantrādhiṣṭhitabu*ddhilocanaḥ kumārīvad askhalita- 4

2, 8 kumārī recurs in all commentaries of the SU and in many Kālacakra texts, kanyā would be preferable for the metre || **9** vikalpatvāviśeṣāt; vikalpatvāviśeṣātvāt: G | abhāve na bhāvanety; abhāvabhāvanety: G || **11** °vikalpau: cf. Grönbold 1969: 43; °vikalpo: G || **12** °dhūmādi°; °dhūmādiṣu: G | kalpitaṃ; kalpitaḥ: G || **13** ghaṭapaṭādivat: cf. Grönbold *ivi*; ghaṭitādivat (later corrected to ghaṭatādivat): G || **14** syād; syātra: G || **15** sustham: G is not easily legible (cf. also Grönbold 1969: 44); svastham is also possible || **17** °cintām: G; °cintitam: SU*Tippaṇī* || **20** °kāritva°; °kāryatva° (preceded by a *daṇḍa*): G || **22** before māyā° a *daṇḍa* is in G | °jālādivat; °jālādau: G || **25** adṛṣṭam; adṛṣṭim: G (apparently corrected), SU*Pañjikā* | °adṛṣṭam; °adṛṣṭim: G (apparently corrected) || **26** before pratisenāyāṃ a *daṇḍa* is in G || **28** prādeśika°; pradeśika°: G ||

tat prādeśikanetrābhyāṃ gatvā paśyanti sādhakāḥ ‖ [SU, 32]
yadi paśyati sadrūpaṃ svamukhaṃ kiṃ na paśyati |
yadi paśyaty asadrūpaṃ śaśaśṛṅgaṃ kathaṃ na ca ‖ [SU, 33]
na paśyaty anyacakṣurbhyāṃ svacakṣurbhyāṃ na paśyati |
dṛśyamānam ajātaṃ tat kumāryā jātakaṃ yathā ‖ [SU, 34][ω]

[αα]yena punar buddhatvaṃ sidhyate sa upāya ucyate **yogitvam** ityādinā [CST I, 9cd-10ab] | iha **yogitvaṃ** dvidhā laukikaṃ lokottaraṃ ca | tatra lokottaraṃ yogitvaṃ buddhatvam iti | tadviśeṣaṇaṃ **paramaṃ puṇyaṃ** puṇyasaṃbhāraparipūrṇatvāt | tathā **pavitraṃ pāpanāśanam** iti | tad eva jñānasaṃbhāraparipūrṇatvāt

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bodhicittacandro ’nupadiṣṭapṛthagjanāgamyam ambare lokottaraṃ tattvaṃ paśyati ‖
tac ca sarvaprapañcavarjitam ity āha | **ya*dīti** | **anyacakṣur-** 5
bhyām anyadā ’darśanāt **svacakṣurbhyām** andhapaṭācchāditatvāt
<|> anena pratisenādṛṣṭāntena yogipratyakṣaṃ sarvathā svabhā-
vābhāvād **ajātam** | svapne kumā*rikāputropalambhavat siddhaṃ 6
sarvajñajñānam | uktaṃ ca yathā kumārī supināntare <’>sminn ityādi
[cf. *Samādhirājasūtra* IX, 17] ‖
idānīṃ saṃvaratantrādidvāreṇa ṣaḍaṅgayogakramam āha | **yo-**
gitvam i*tyādi | uktaṃ ca laghutantre | 21b

yogitvaṃ paramaṃ puṇyaṃ pavitraṃ pāpanāśanam |
sidhyate mantrajāpena dhyānena ca sukhena ca ‖ [CST I, 9cd-10ab]

6 punar buddhatvaṃ sidhyate: B; punar buddhatvaṃ sidhyati: A, A_1; buddhatvaṃ sidhyate: B_1; buddhatvaṃ sidhyati: C; punaḥ is trans. in T (*slar yang*) | before yogitvam a *daṇḍa* is in all MSS ‖ **7** / iha yogitvaṃ dvidhā: A, A_1, B_1, C (which also has a *daṇḍa* after yogitvaṃ), T; *deest* in B ‖ **8** lokottaraṃ: A, A_1, C; lokottara°: B, B_1 ‖ **9** °paripūrṇatvāt: B, B_1, T; °pūrṇatvāt: A, A_1, C (which does not continue with a *daṇḍa*) | tathā pavitraṃ... ihoktaṃ (p. 120, line 2) *deest* in T | °paripūrṇatvāt: B, B_1; °pūrṇatvāt: A, A_1, C; C omits the *daṇḍa* between iti and tad | after °pūrṇatvāt a *daṇḍa* is in A, A_1, B, B_1 ‖ **11** °candro ’nupadiṣṭapṛthag°; °candraḥ / anupadiṣṭaṃ pṛthag°: G ‖ **13** anyacakṣurbhyām... andhapaṭācchāditatvāt: G; in T_1 we read *gzhan gyi mig gis gzhan gyis dus sum mthong ba'i phyir dang / rang gi mig dag gis mun pa dang ras kyis bkab pa nyid kyi phyir ro*; in SUṬ (ed., p. 49) we read: anyacakṣurbhyāṃ lalāṭādibhavābhyāṃ na paśyati nāpi svacakṣurbhyām anyadā ’darśanāt; in SU*Ṭippaṇī* (Gnoli 1997b: 124_{7-8}) we read: anyacakṣurbhyām iti / lalāṭādibhavābhyām / svacakṣurbhyāṃ ca na paśyati / andhapaṭapracchāditatvāt | °cakṣurbhyām anyadā; °cakṣurbhyāṃ manyadā: G ‖ **14** before svacakṣurbhyām a *daṇḍa* is in G | °paṭācchādita°; °paṭacchādita°: G ‖ **16** siddhaṃ; siddhiṃ: G ‖ **22** verse 10ab is slightly different in the MSS of the *Laghutantra* (*Herukābhidhānatantra*): *sidhyate japan mantraṃ japena dhyānam eva ca* (Kaiser Library, MS 410, Mf. C 44/3, fol. $1b_{8-9}$); *sidhyate japen mantraṃ jāpena dhyānena ca* (Gaekwad Oriental Institute, Baroda, MS 13285) ‖

pavitraṃ pāpanāśanam iti | tad buddhatvaṃ **sidhyate mantrajāpena dhyānena ca sukhena** ceti | ihoktaṃ yogitvam anenopāyena sidhyate yoginām | sidhyata ity āgamapāṭhaḥ | asāv upāyaḥ ṣaḍaṅgayogo 'tra madhyavilomenokta ekāntaritāṅgaṃ tyaktvā | tad evānuktāṅgaṃ pūrvam aparoktāṅgasāmarthyād evāvagantavyam | yathāyaṃ divākara ity ukte 'paro niśākaro 'nukto <'>pi sāmarthyād evopalabhyate | tathā parasparāpekṣakadharmo 'nukto 'py uktadharmeṇopalabhyate | ato 'smin tantre ekāntaritam aparāṅgatrayaṃ nirdiṣṭaṃ madhyoktāṅgaṃ pūrvaṃ kartavyam atra gurūpadeśata iti gurusaṃpradāyaḥ | anyathā tantroktapāṭhakrameṇa yadi gṛhyate tadā gurusaṃpradāyaḥ ko <'>sau nāma | tasmād gurusaṃpradāyena saṃ-

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iti | **anena** mantrajāpādinā <|> **madhyavilomena**iti ma*ntrajāpāt 2
pūrvaṃ dhyānapadaṃ paṭhanīyam ity arthaḥ | **anuktāṅga<ṃ>** pratyāhāraprāṇāyāmānusmṛtyaṅgatrayam | **ayam** iti sūryaḥ | **apara** iti

1 pavitraṃ: A, A_1, B; pavitra: C; papitraṃ: B_1 | pāpanāśanam iti: A, A_1; pāpanāśa(naṃ erased)jñānasaṃbhāraparipūrṇatvād iti: B; pāpanāśanam iti tad eva jñānasaṃbhāraparipūrṇatvād iti: B_1; pāpanāśanaṃ puṇyasaṃbhārapūrṇatvād iti: C | sidhyate: A, A_1, B, B_1; sidhyati: C || 2 dhyānena ca: the word ca is only present in A | ihoktaṃ yogitvam: A, B, C; ihoktayogitvam: B_1; ihoktaṃ yogitattvam: A_1; buddhatvam: T (*sangs rgyas nyid*) || 3 sidhyate yoginām: A, A_1, T (*rnal 'byor pa rnams kyis* [P: *kyi*] [...] *'grub par 'gyur ro*); sidhyati yoginām: C; sidhyati yoginā: B, B_1 | sidhyata ity: A_c, A_1; sidhyate ity: A, B, B_1, C; before sidhyate ity the *daṇḍa deest* in A_c, A_1, B and B_1 | after upāyaḥ a *daṇḍa* is in B_1 and C || 4 ṣaḍaṅgayogo 'tra: A, A_1, C (which does not have the *avagraha*); / ṣaḍaṅgo yogo tra: B, B_1 | °vilomenokta: A_c, A_1; °vilomenoktaḥ: A; °vilomenoktaḥ /: B, C; °vilomeno-ḥ [*sic*]: B_1 | after tyaktvā the *daṇḍa deest* in A_c and A_1 || 5 evānuktāṅgaṃ pūrvam aparoktāṅga°: A_1, C; evānuktāṅgaṃ pūrvam aparoktāṅgaṃ: A; evānuktāṅgapūrvam / aparoktāṅga°: B, B_1 | evāvagantavyam: A, A_1, B, B_1, C; ivāvagantavyam: A_c; in T the word eva is not translated || 6 ukte 'paro: A, A_1; ukte aparo: B, B_1, C || 7 evopalabhyate: A, A_1; eva labhyate: C; evolabhyate: B_1; B is illegible | parasparāpekṣakadharmo: A, C; parasparāpekakadharmo: B_1; paramparāpekṣakadharmo: A_1; here B is illegible | 'py ukta°: A_1, B, C; py ukta°: A, B_1; *deest* in T || 8 °dharmeṇopalabhyate: A, A_1, B_1; °dharme palabhyate: B || 9 after nirdiṣṭaṃ the *daṇḍa deest* in A_c and A_1 | madhyoktāṅgaṃ: A, A_1, C; madhyoktāṅga° B_1; madhyoṅga°: B | pūrvaṃ: B, B_1; pūrve: A, A_1, C | before atra the *daṇḍa deest* in A_1 | gurūpadeśata: A, A_1, B_1; gurūpadeśate: B; gurūpadeśa: C || 10 before gurusaṃpradāyaḥ a *daṇḍa* is in B_1 and C | anyathā... °ādikaṃ (p. 121, line 1) *deest* in T; anyathā: A, A_1; anyathā yadi: B_1, C; here B is illegible | yadi: A, A_1; *deest* in B, B_1, C | after gṛhyate a *daṇḍa* is in B, B_1 and C || 11 after °saṃpradāyaḥ a *daṇḍa* is in C | after °saṃpradāyena a *daṇḍa* is in A || 13 anuktāṅgaṃ; anuktoṅga: G || 14 apara; aparam: G ||

dhyābhāṣāntarādikaṃ veditavyam I sarvatra tena boddhavyam I athavā bodhisattvakṛtaṭīkayā nānyayā pāṇḍityābhimānabhūtaiḥ kṛtayeti I tenātrāparāṅgatrayaṃ dhyānenetyādināvagantavyam I aparatantrāntaroktaiḥ ṣaḍaṅgair asmin piṇḍīkṛto 'rtho 'ṅgatrayāṇām avagantavyaḥ I iha samājottare bhagavān āha I

pratyāhāras tathā dhyānaṃ prāṇāyāmaś ca dhāraṇā I
anusmṛtiḥ samādhiś ca ṣaḍaṅgo yoga iṣyate II [GSU, 141]

ato **dhyāna**pūrvaḥ pratyāhāro veditavyaḥ I mantrajāpapūrvaḥ prāṇāyāmo veditavyaḥ I atra **mantrajāpa**śabdena napuṃsakajāpo vajrajāpo vā prāṇadhāraṇā ucyate I sukhapūrvānusmṛtir veditavyā I atra **sukha**śabdena samādhir ucyate I evam ebhiḥ ṣaḍaṅgaiḥ sidhyati yogitvaṃ buddhatvam iti I sāmānyena bāhyayogitvaṃ laukikaṃ sidh-

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candraḥ I **asmin tantre** laghutantre <I> **apara*tantr<ān-** 3
tar>oktaiḥ śrīsamājatantroktair **avagantavya** iti āryavajrapā-
ṇipādāḥ prāhuḥ I **śrīsamājottara** iti aṣṭādaśapaṭale I **napuṃsa-**
kajāpo 'vadhūtī*gatatvena prāṇapratyavekṣā I **vajrajāpaḥ** pa- 4
ramārthajāpa ūrdhva<ṃ> nāsāgre prāṇāyāmakalpanā I tadbhāvanā-
prakarṣaparyante prāṇāyāmo nirodhaḥ I uktaṃ * ca vimalaprabhāyāṃ 5

1 veditavyaṃ: A, A_1, C (the *daṇḍa* does not follow in A and A_1); veditavyā /: B_1; here B is illegible I sarvatra tena boddhavyam *deest* in C I boddhavyam /: A, A_1, B; bodhavyā: B_1 II 2 °sattvakṛtaṭīkayā nānyayā: A, A_1, C; °satvaṭīkayā / nānyayā: B, B_1 I pāṇḍityābhimānabhūtaiḥ: A, A_1; paṇḍitābhir mānabhūtaiḥ: B, B_1; vaṇḍitābhimāṇabhūtaiḥ: C I kṛtayeti: B, B_1; kṛtayā iti: A, A_1, C II 3 °ādināvagantavyam: B_1, C; °ādinā 'vagantavyam: A, A_1, B I aparatantrāntaroktaiḥ: A, A_1, B_1; aparaṃ tantrāntaroktaiḥ /: C; aparatantrāntaktiḥ: B II 4 'rtho: B, B_1; rtho: A, A_1; artho: C I avagantavyaḥ: A, A_1, B, B_1; avantavyaḥ: C II 5 samājottare: B, B_1, C, T (*'dus pa phyir mar*); śrīsamājottare: A, A_1 I bhagavān āha: A, B, B_1, C; bhagavānn āha: A_1 II 6 Matsunaga's ed. (1978) presents some different readings (*pratyāhāras tathā dhyānaṃ prāṇāyāmo 'tha dhāraṇā / anusmṛtiḥ samādhiś ca ṣaḍaṅgo yoga ucyate*, p. 123, notes 12 and 14) I pratyāhāras: A, A_1, B, B_1; pratyāhāra: C I dhyānaṃ: A, A_1, B, B_1; dhyāna: C II 7 anusmṛtiḥ samādhiś: A, B, B_1, C; anusmṛtisamādhiś: A_1 II 8 ato: A, A_1, B, B_1; T reads *ces so / de'i phyir* (= iti / ato) I °pūrvaḥ pratyāhāro: A, B, B_1; °pūrvapratyāhāro: A_1; °pūrvaṃ pratyāhāro: C I before mantrajāpapūrvaḥ the *daṇḍa deest* in A_c and A_1 I °pūrvaḥ prāṇāyāmo: A, B, B_1; °pūrvaprāṇāyāmo: A_1; °pūrvaṃ prāṇāyāmo: C II 10 °pūrvānusmṛtir: A, A_1, C; °pūrvā 'nusmṛtir: B, B_1 II 11 ucyate: A, A_1, B_1; ity ucyate: B (in this MS the word ity has been erased), C II 12 buddhatvaṃ *deest* in C II 13 °tantrāntaroktaiḥ; tantroktaiḥ: G, T_1 (*rgyud gzhan du gsungs pas*) II 14 before ārya° a *daṇḍa* is in G II 18 prāṇāyāmo; prāṇāyāmau: G II

yati | ādikarmikāṇāṃ bālayogināṃ laukikaṃ phalaṃ **mantrajāpena** pratyāhārasaṃjñinā **dhyānena** maṇḍalacakrādivikalpabhāvanācittenā **sukhena** karmamudrājñānamudrākṣaraspandasukhena laukikasatyenākaniṣṭhabhuvanaparyantam iti | evaṃ ubhayakrameṇa laukikalokottaraṃ yogitvaṃ sidhyati | atra lokottaraṃ yogitvaṃ ṣaḍaṅgayogena sidhyati yathā tathocyate ||

ββiha **pratyāhāro** nāma bāhyarūpādiviṣayeṣv apravṛttiś cakṣurādīndriyaiś cakṣurvijñānādīnām adhyātmaviṣayeṣu pravṛttir divyacakṣurādīndriyair divyacakṣurvijñānādīnām iti | adhyātmani śūnyatālambanenākalpitaṃ sarvabhāvadarśanaṃ śūnye pratisenādarśe kumārikāyā iveti pratyāhārāṅgam ucyate traidhātukabuddhabimbadar-

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nābher ūrdhvaṃ gacchatīti cintayed yathecchayā anupalambha-
paryantam <|> ucchvāsaḥ | nāsikāyāṃ cintayen <|> niḥśvāsaḥ |
tathaivādhare 'nupalambhaṃ yāvad * yathecchayā | †śabdabodhaḥ† 6
<|> paraṃ gopita āmnāyaḥ | tatheti

mantrajāpeneti pratyāhāra oṃkārādyuccāraṇaṃ tat**saṃjñena** <|>
divyacakṣurvijñānādīnām ity **ādi**śa*bdena divyaśrotravijñā- 22a
nādisaṃgrahaḥ |

1 before ādikarmikāṇāṃ the *daṇḍa* is omitted in B_1 | ādikarmikāṇāṃ: A, A_1, B_1, C; ādikarmiṇāṃ: B | bālayogināṃ: A, A_1, B, B_1, C; yogināṃ: T (*rnal 'byor pa rnams kyis*) | laukikaṃ phalaṃ *deest* in T | after phalaṃ a *daṇḍa* is in B, B_1 and C || **2** after °saṃjñinā a *daṇḍa* is in A, A_1, B and B_1 | °vikalpabhāvanācittenā: A, B_1, C (in A and B_1 a *daṇḍa* follows here); °vikalpanābhāvanācittena /: A_1; °cittena: B; vikalpa *deest* in T || **3** sukhena: A, A_1; sukhena ca: B, B_1, C, T (*dang bde ba yis*) | °jñānamudrā° *deest* in C | before laukikasatyena a *daṇḍa* is in A and A_1; *deest* in T, which reads *'jig rten pa'i bde bas* || **4** akaniṣṭhabhuvana°: A, A_1; akaniṣṭhan bhuvana°: B, B_1, C || **5** lokottaraṃ: A, A_1, B, C; lokottara°: B_1 || **6** before yathā a *daṇḍa* is in B, B_1 and C | tathocyate: A, A_1; tathā ucyate: B, B_1, C; after these words the compound ṣaḍaṅgayoga is added as a subtitle in the margin of A and A_1 || **7** apravṛttiś: A, A_1, B (which follows with a *daṇḍa*), C; pravṛttiḥ /: B_1; *deest* in T || **8** after °vijñānādīnām a *daṇḍa* is in all MSS | pravṛttir: B, B_1, C; pravṛtti°: A, A_1; *deest* in T || **9** iti *deest* in T || **10** sarvabhāva° is preceded by a *daṇḍa* in B, B_1 and C | °bhāvadarśanaṃ: A, B (correction of °bhāvadarśane); °bhāvanadarśanaṃ: A_1; °bhāvadarśana°: B_1; °bhāvadarśane: C | pratisenādarśe: B (correction of pratisenādarśanaṃ), B_1, C, T (*pra phab pas me long la*); pratisenādaśe: A_c; pratisenādarśake: A (correction of pratisenādarśene), A_1 (correction of pratisenādarśe) || **11** after iveti a *daṇḍa* is in B, B_1 and C | after ucyate a *daṇḍa* is in B, B_1 and C | °buddhabimba°: A, A_1, C; °ddhabimba°: B (correction of °buddhadhabimba°), B_1 || **12** after cintayed a *daṇḍa* is in G || **13** niḥśvāsaḥ; nisvāsaḥ: G || **16** mantrajāpeneti: T_1 (*sngags bzlas pas zhes pa la*); vajrajāpa iti (followed by a *daṇḍa*): G | tatsaṃjñena: T_1 (*de'i ming can kyis so*); tatsaṃjñakena: G ||

śanād iti I

tato **dhyānaṃ** nāma śūnyeṣu sarvadharmeṣu dṛṣṭeṣu satsu I prajñā nāma teṣu cittapravṛttiḥ I vitarko nāma bhāvagrahaṇaṃ cittasya I vicāro nāma bhāvagrahaṇapratipattiḥ I ratir nāma sarvabhāveṣu cittāropaṇam I acalasukhaṃ nāma sarvabhāvebhyaḥ sukhasaṃpattir iti I evaṃ pañcadhā dhyānāṅgam ucyate I

tataḥ **prāṇāyāmo** nāma lalanārasanāvāmadakṣiṇamārganirodhaḥ I avadhūtīmadhyamārge prāṇavāyoḥ sadā pravṛttir iti I pūrakakumbhakarecakayogenāvadhūtyām oṃkāreṇa śvāsaṃ hūṃkāreṇa nirodham āḥkāreṇa niḥśvāsaṃ candrarāhusūryasvabhāvena kurute yogīti prāṇāyāmāṅgam ucyate I

tato **dhāraṇā** nāma prāṇasya māhendravāruṇāgnivāyumaṇḍale nābhau hṛdi kaṇṭhe lalāṭe praveśo bāhye 'nirgamaḥ I bindau prāṇaniveśanam iti dhāraṇāṅgam ucyate I

tato **'nusmṛtir** nāma sveṣṭadevatādarśanaṃ pratibimbākāraṃ

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ucchvāsaṃ praveśalakṣaṇam I **nirodhaṃ** sthirībhāvam <I> **niḥ-**
śvāsaṃ nirgamarūpam I ayaṃ cārthaḥ svānubhavasiddho nītārtho
vajrapāṇi*pādaprabhṛtimahābodhisattvasaṃmato na vipratipattiviṣa- 2
yaḥ I anye tv anyathā prayojanāntaravaśena I **sveṣṭadevatādarśa-**
naṃ nirvikalpacaṇḍālīpratyakṣīkāraḥ I * **sandhyābhāṣāntareṇeti** I 3

2 after the word satsu the *daṇḍa* is omitted in A_1 II **3** teṣu: A, A_1, B, C; tiṣu: B_1 II **4** °grahaṇapratipattiḥ: C, SUṬ (ed., p. 38); °pratipattiḥ: A, A_1; °grahaṇapravṛttiḥ: B, B_1; this word is translated as *rtogs pa* in T II **6** pañcadhā dhyānāṅgam: A, A_1, C; pañcadhyānāṅgam: B, B_1 I ucyate / tataḥ: A, A_1 (which, in correspondence to the *daṇḍa,* has the subtitle prāṇāyāma in the margin), C; ucyate tat /: B, B_1 II **7** °vāmadakṣiṇa°: A, B, B_1, C; vādakṣiṇa°: A_1 II **8** avadhūtīmadhyamārge: A, A_1, B, B_1; avadhūtīmadhyamāmārgga: C; T reads *dbu ma a wa dhū tī'i lam du* I sadā pravṛttir: A, A_1, C; sadāvṛttir: B, B_1; T reads *rtag tu 'jug pa ste* II **9** °avadhūtyām: A, A_1, C (which follows with a *daṇḍa*); °avadhūtyā /: B, B_1 I oṃkāreṇa śvāsaṃ: B_1 (which follows with a *daṇḍa*), C; oṃkāreṇa śvāsaḥ /: B; oṃkāreṇocchvāsaṃ /: A, A_1 I nirodham /: A, B_1; nirodhaḥ /: B, C; nirodhanam /: A_1 II **10** niḥśvāsam /: A, A_1, B_1; niḥśvāsaḥ: B (which follows with a *daṇḍa*), C I °rāhusūrya°: A, A_1, B, B_1, T (*sgra gcan dang nyi ma*); °sūryarāhu°: C II **11** prāṇāyāmāṅgam ucyate *deest* in T II **12** °varuṇāgnivāyumaṇḍale: conjecture; °varuṇāgnivāyumaṇḍale: B; °vāruṇyāgnivāyumaṇḍale: A, A_1; °varuṇāgnivāyumaṇḍala°: B_1, C II **13** lalāṭe: A, B, B_1; *deest* in A_1 I bāhye 'nirgamaḥ /: B_1, C (which does not follow with a *daṇḍa*); bāhye 'nirgamo: A_1; bāhye anirggamo: A; bāhye nirggamaḥ: B I bindau prāṇaniveśanam may be a reference to SU, 77b (*prāṇaṃ bindau niveśayet*) II **14** before dhāraṇāṅgam the *daṇḍa* is omitted in all MSS II **15** tato 'nusmṛtir: A_1, B, B_1, C; tato nusmṛtir: A II **17** nītārtho; nītārthī (?): G II **19** anye tv; anya tv: G I prayoja°: conjecture (see also Grönbold 1969: 45); prajoja°: G II

vikalparahitam | tasmād anekaraśmisphuradrūpaṃ prabhāmaṇḍalam | tato 'nekākāraṃ sphuradrūpaṃ traidhātukaspharaṇam ity anusmṛtyaṅgam ucyate |

tataḥ **samādhir** nāmeṣṭadevatānurāgād yadakṣarasukhaprāptis tasyām ekīkaraṇaṃ cittasya <|> grāhyagrāhakarahitaṃ cittaṃ samādhyaṅgam ucyate tathāgataiḥ | iha ṣaḍaṅgayogo 'tra saṃkṣepeṇoktaḥ | vistar<at>o lakṣābhidhāne paramādibuddhe vā sadgurūpadeśenāvagantavyo yoginā mahāmudrāsiddhaye iti | iha ṣaḍaṅgasya punar ādimārgabhāvanopadeśas tantrāntareṣūktaḥ | iha śrīsamājottare sevopasādhanaṃ sādhanaṃ mahāsādhanaṃ ceti | tad eva bhagavān āha |

sevākāle mahoṣṇīṣabimbaṃ vibhāvya yatnataḥ |
upasādhanakāle tu bimbaṃ cāmṛtakuṇḍalīm ||
sādhane devatābimbaṃ bhāvayed yogatatparaḥ |

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viśiṣṭarucisattvānāṃ dharmatattvaprakāśanam |
viruddhālāpayogena yat tat sandhyāya bhāṣitam || [GSPU (ed., p. 3)]

ity uktalakṣaṇena | yatas tantre ṣa*ṭkoṭilakṣaṇam uktam | tathā ca 4
śrīsamāje |

sandhyāyabhāṣānāsandhyaneyārthaniyatārthatā |

1 °sphurad°: A_1, B_1, C; °spharad°: A; °sphud°: B | after °maṇḍalam the *daṇḍa deest* in B, B_1 and C || **2** °sphuradrūpaṃ: A, A_1 (C is illegible); °sphudrūpaṃ: B, B_1 | °spharaṇam: A, B, B_1 (C is illegible); °sphuraṇam: A_1 | after °spharaṇam a *daṇḍa* is in B and B_1 (C is illegible) || **4** nāmeṣṭa°: A_1; nāma iṣṭa°: A, B, B_1, C | after °anurāgād a *daṇḍa* is in C | after °prāptis a *daṇḍa* is in B, B_1 and C || **5** °karaṇaṃ: A, A_1, B, B_1; °karaṇaḥ: C | grāhyagrāhaka°: A, A_1; grāhakagrāhya°: B, B_1, C; T has *gzung ba dang 'dzin pa* || **6** ucyate: A_1, B, C; ity ucyate: A, B_1 | 'tra: A, A_1, B, B_1, C (atra); *deest* in T || **7** vistarato: conjecture based on T (*rgyas par*); vistaro: A, A_1, B, B_1, C | °buddhe vā: A, B, B_1; °buddher vā: A_1; °buddha: C || **8** °deśenāva°: B_1; °deśanāva°: B; °deśenānayā vāva°: A_1; °deśena anayā vāva°: A; °daṣena (?) sadā ava°: C | yoginā: A, B, B_1, C, T (*rnal 'byor pas*); yogināṃ: A_1 | °siddhaye iti: B, B_1, T; °prasiddhaye iti: A; °pratisiddhaya iti: A_1; °prasiddhaśya iti: C || **9** °mārga°: A, A_1, B_1, T; *deest* in B and C | tantrāntareṣū°: B, B_1, C; tantratantrāntareṣū°: A, A_1 || **10** śrīsamājo°: A, A_1, B_1, C, T; samājo°: B | sevopasādhanaṃ sādhanaṃ: A_1; sevā upasādhanaṃ sādhanaṃ: A, C; sevā sādhanam upasādhanaṃ: B, B_1, T | tad eva bhagavān āha: A, A_1, B, B_1, C; *deest* in T || **12** the ed. (Matsunaga 1978: 126) has some different readings (*sevākāle mahoṣṇīṣaṃ bimbam ālambya yogataḥ / upasādhanakāle tu bimbam amṛtakuṇḍalam // sādhane devatāyogaṃ kuryān mantrī vidhānavit / mahāsādhanakāle ca bimbaṃ buddhādhipaṃ vibhum //*) | °oṣṇīṣa°: B, B_1, C; °oṣṇīṣaṃ: A, A_1 || **13** °kuṇḍalīm: A, A_1, C; °kuṇḍalim: B, B_1 || **19** °nāsandhya°: G; °nosandhya°: GSPU, also possible ||

mahāsādhanakāle tu bimbaṃ buddhādhipaṃ vibhum ||
[GSU, 172-173]

iti | atra sandhyābhāṣāntareṇ**oṣṇīṣabimbaṃ** buddhabimbaṃ traidhātukam aśeṣata ākāśe dharmodaye cittavajraṃ pratiṣṭhāpya **sevākāle** prathamakāle pratyāhāreṇa bhāvayed dhyānāṅgena sthirīkuryād iti | atra bhagavataḥ pratijñā |

sarvacintāṃ parityajya dinam ekaṃ parīkṣayet |
yadi na syāt pratyayas tatra tadā me tan mṛṣā vacaḥ ||

iti | atra **pratyayo** dhūmādikaṃ nimittaṃ nānyan mantrādikaṃ dinenaikena sādhyate yena pratyayo bhaviṣyati mantriṇām | ato 'stināstibuddhiṃ **parityajya** nirāśrayāṃ kṛtvā śūnye gambhīro nirā-

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yathārutaṃ ca narutaṃ ṣaṭkoṭir iti kīrtitam ||
mṛdvindriyāṇāṃ sa*ttvānāṃ prabodhārtham iti sphuṭam | 5
tattvasya kathanaṃ vyaktaṃ nāsandhyaṃ samudāhṛtam |
maṇḍalādiṣu kalpeṣu caryāyāṃ ca yathāyatham ||
uttānam arthakathanaṃ tad yathārutabhāṣitam * | 6
koṭākhyakādayaḥ śabdā lokaśāstrabahiṣkṛtāḥ ||
tathāgatānāṃ saṅketā narutaṃ tat prakīrtitam |
pracchannatattvakathanaṃ neyārthaṃ bhāṣate jinaḥ ||
sadbhūtārthaprakāśā*ya nītārthaṃ bhāṣate punaḥ | [GSPU (ed., p. 3)] 22b

iti | **buddhabimbaṃ traidhātukam** iti mahābindumadhyavartikṛṣṇarekhāpratibhāsivividhasaṃbhogakāyātmakatrailokyadarśanam | **sarvacintāṃ** yat ki*ñcid vikalpena cintanam | **nirāśrayāṃ** nirālam- 2

1 vibhum: B, B_1, C; prabhum: A, A_1 || 3 atra: A, B, B_1, C; atra dhūmādidarśane (dhūmādi° is added on the right side of the folio): A_1 | °antareṇoṣṇīṣa°: A_1; °antareṇa uṣṇīṣa°: A, B, B_1, C | buddhabimbaṃ: B, B_1, C; buddhabimba: A || 4 before ākāśe a *daṇḍa* is in all MSS || 5 after bhāvayed a *daṇḍa* is in B, B_1 and C || 6 iti / atra: A, A_1; ity atra: B, B_1, C || 8 yadi na...: the half-verse is hypermetrical; see also Newman 1987a: 339; this stanza is also quoted in AKU (ed., p. 143) with a few differences ('tu tadā tan me' for 'tatra tadā me tan') || 9 dhūmādikaṃ nimittaṃ: A, B, B_1, C; dhūmādikanimittam: A_1 | mantrādikaṃ dinenaikena: A, A_1; mantrādinā dinaikena: B, B_1; C is illegible || 10 before yena a *daṇḍa* is in B, B_1 and C || 11 gambhīro: A, A_1, C; gambhīre: B (correction of gambhīro), B_1 || 12 ca narutaṃ; ca nirutaṃ: G | after iti kīrtitam the verse viśiṣṭa°... is repeated in T_1 || 14 °nāsandhyaṃ: conjecture; °nāsandhya°: G; nāsandhyā: GSPU || 16 yathārutabhāṣitam; yathārudbhāṣitam (later corrected): G || 17 koṭākhyaka°: see below, p. 285, note 135; koṭākṣaka°: G, T_1 (*koṭākṣa*) | °bahiṣkṛtāḥ; °bahiskṛtāḥ: G || 18 saṅketā narutaṃ; saṅketānurutaṃ: G || 22 °rekhāpratibhāsi°; °reṣāpratibhasi°: G ||

lambaḥ pratyayo bhavati | sa ca pratyayo dhūmādiko bhāvyate yogineti tathāgataniyamaḥ | tathā

karaṇair bandhasaṃyogaiḥ sādhayed bhuvanatrayam |

iti | buddhabimbaṃ **bhuvanatrayaṃ sādhayet karaṇaiś** cakṣurādibhiḥ | sa evopadeśo guruvaktreṇāvagantavyaḥ | tatra gurūpadeśenākāśe prathamaṃ yogī dhūmaṃ paśyati na marīcikām iti svānubhavato jñeyam | tato marīcikā paścāt | tad eva dhūmādikaṃ kalpanārahitaṃ pratisenāvad iti | evaṃ prathamaṃ dhūmanimittam | dvitīyaṃ marīcikānimittam | tṛtīyaṃ khaḍyotanimittam | caturthaṃ pradīpanimittam | pañcamaṃ nirabhragaganasannibhaṃ nimittam iti samājottare ḍākinīvajrapañjare 'pi bhagavatoktam | tadupari bhagavān āha ḍākinīvajrapañjare

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bām |

marīcikānimittaṃ dvitīyam iti tantrāntare prathamaṃ marīci-
kākāram iti vilomena bo<d>dhavyam iti yāvat | * etac ca sadgu- 3
rūpadeśād bodhisattvakṛtaṭīkātaḥ **svānubhavataś** ca vijñeyam <|>
prajñopāyābhedena mukhyataḥ pañcadhātuviśuddhirūpāṇi marī-
cyā*dipañcanimittāni śrīsamājādau pratipāditāni | ākāśadhātor api 4
tantroktatvāt | uktaṃ cāṣṭādaśapaṭale |

aptejavāyupṛthvīgaga*naṃ ca sarvān tān bodhisattvasadṛśān vipulān 5
namāmi [GSU, 205cd]

iti pṛthivyā ambhasi layanān marīcikākāram | ambh<as>as tejasi
la<ya>nād dhūmākāram | tejaso vāyau layanā*t khadyotakākāram | 6
sūkṣmadhātor ābhāsatrayagamanād dīpavadālokapuñjarūpatvāt tad dī-

1 after bhavati the *daṇḍa deest* in B, B_1, C | sa ca pratyayo: conjecture based on T (*yid ches byed du* [P: *pa*] *de yang*); sa pratyayo: SUṬ (ed., p. 39); sa ca pratyayārtho: A, A_1; satyaṃ pratyayārtho: B, B_1; sa pratyayādiko: C | before and after yogineti a *daṇḍa* is in C || 5 before sa evopadeśo the *daṇḍa deest* in B and B_1 | after evopadeśo a *daṇḍa* is in B || 6 after paśyati a *daṇḍa* is in B_1 and C | after iti a *daṇḍa* is in B, B_1 and C || 7 after jñeyam the *daṇḍa deest* in A and A_1 | marīcikā: C; marīcikāḥ: A, A_1, B, B_1, SUṬ; marīcikāt: A_c | the *daṇḍa* after paścāt *deest* in A, A_1 and B_1 || 9 dvitīyaṃ: A, A_1, B; dvitīyakaṃ: B_1 || 10 pradīpanimittaṃ: B, B_1, C; dīpanimittaṃ: A, A_1 | °sannibhaṃ nimittam iti: A; °sannibhanimittam iti /: B, B_1, C; °sannibhaṃ nimi: A_1 || 11 samājottare: A, A_1 (which has a *daṇḍa* after the word), C; samājottare 'pi: B, B_1 | °oktam: A, A_1; °oktaḥ: B, B_1 || 12 after āha a *daṇḍa* is in all MSS || 17 mukhyataḥ: T_1 (*gtso bor*); sukhyataḥ: G || 18 before śrīsamājādau a *daṇḍa* is in G | °dhātor; °dhātaur: G || 22 pṛthivyā; pṛthivyādy: G || 23 vāyau; vāyau (apparently corrected to vāyor): G || 24 tad dīpākāram; tad *deest* in T_1 ||

sarvajñahetukaṃ tad dhi siddhinikaṭe nivartakam |
paścān māyopamākāraṃ svapnākāraṃ kṣaṇāt kṣaṇam ||

ityādi | ato bhagavato vacanād ādau dhūmādinimittabhāvanāpratyayo bhavati | kecit siddhikāle vadiṣyanti te sarve bhagavataḥ pratijñābhaṅgakāriṇaḥ | sarvacintāṃ parityajya dinam ekaṃ parīkṣayet pratyayam iti bhagavato vacanaviheṭhakāḥ | yat siddhikāle laukikaṃ dhūmādikaṃ nimittaṃ tan māyāsvapnopamaṃ na bhavati | sākṣād dhūmajvālādidahanakriyāsāmarthyāt tathā kuṅkumapuṣparatnasuvarṇādivṛṣṭir api | ataḥ ṣaḍaṅgayogād dhūmādikaṃ nimittaṃ bhavatīti | tathā ḍākinīvajrapañjare bhagavān āha |

ṣaḍaṅgaṃ bhāvayet tasmāt svādhiṣṭhānasamaṃ punaḥ |
paścāt saṃlakṣayec cihnam anulomavidhikramaiḥ ||

iti | atra **svādhiṣṭhānaṃ** nāma saṃvṛteḥ satyadarśanaṃ [cf. PK III, 10ab] pratyāhāreṇa | **cihnaṃ** nāma meghadhūmādivat pratibhāsaḥ |

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pākāram | prakṛtyābhāsalayanān nirabhragaganavat satatā*lokarūpa- 23b
tvān nirabhragaganasamam iti pañcadhā nimittāni | uktaṃ ca |

prāṅ mahī salilaṃ gacchej jalaṃ gacchati pāvakam |
pāvako vāyum anveti vāyur vijñāna*m āviśet || 2
vijñānaṃ dhāraṇāṅgatvaṃ prabhāsvaram athāviśed |
[*Karmāntavibhāga*, quoted in GSPU (ed., p. 118)]

1 the first half of this st. is hypermetrical; see above, p. 25 | °nikaṭe nivartakam: A, A_1, C; °nikaṭe nirvvartakam: B; °nikaṭer nirvvartakam: B_1 || **2** °opamākāraṃ: A, B, B_1, C; °opakāraṃ: A_1 | kṣaṇam: A, A_1, C; akṣaṇam: B, B_1 || **3** bhagavato: A, A_1, B, B_1; bhagavatokta°: C || **4** vadiṣyanti: A_1, B, B_1, C (B, B_1 and C continue with a *daṇḍa*); vadiṣyante: A | bhagavataḥ: B, B_1, C (which continues with a *daṇḍa*); tathāgataḥ: A, A_1; in T we read: *de bzhin gshegs pa'i* (= tathāgata°) || **5** after parīkṣayet a *daṇḍa* is in A, B, B_1 and C || **7** nimittaṃ tan māyāsvapnopamaṃ: conjecture based on SUṬ (ed., p. 40); tan nimittaṃ māyāsvapnopamaṃ: A, A_1, B, B_1, C || **8** after °sāmarthyāt a *daṇḍa* is in A, A_1, B and B_1 | °ratna°: A, A_1, B, B_1; °ratnaṃ: C || **9** nimittaṃ: A, A_1, B, B_1, C; *deest* in T || **11** cf. above, pp. 24-5 | °samaṃ: A, A_1, B; °mayaṃ: B_1; C is not clear (perhaps °mayaṃ) || **12** saṃlakṣayec: A, A_1, B_1, C; salakṣayec: B || **13** the sentence between svādhiṣṭhānaṃ and yoginā (below, p. 129, line 10) is also quoted with some differences in AK (ed., pp. 45-6) | satyadarśanaṃ: B, B_1, C, T, SUṬ; satyadarśanaṃ śūnye darśanaṃ: A, A_1 (śūnye darśanam is probably an interpolation) || **14** the *daṇḍa* after pratyāhāreṇa *deest* in C | °dhūmādivat pratibhāsaḥ /: A, A_1, C; °vatadhūmādipratibhāsaḥ: B; °tatradhūmādipratibhāsaḥ: B_1 || **17** prāṅ; praṅ: G | salilaṃ: GSPU; salīlaṃ (later corrected): G | gacchej jalaṃ: GSPU; gacchec chalilaṃ: G | gacchati: GSPU; gaccheti: G || **19** dhāraṇāṅgatvaṃ: G, T_1; dhāraṇāṃ tv itthaṃ: GSPU ||

sa ca prathamaṃ dṛśyate pradīpaparyantam I tata ākāśaṃ nirabhraṃ nirmalam iti I tantreṣv aparaṃ jvālādibinduparyantaṃ ṣaḍanya-nimittaṃ māyājāle samādhipaṭale proktaṃ bhagavatā I tadyathā I

gaganodbhavaḥ svayambhūḥ prajñājñānānalo mahān II
vairocano mahādīptir jñānajyotir virocanaḥ I
jagatpradīpo jñānolko mahātejāḥ prabhāsvaraḥ II
vidyārājo 'gramantreśo mantrarājo mahārthakṛt I
[NS, 61cd - 63ab (VI, 20cd - 22ab)]

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iti I **māyājāle** divāyogena ṣaṭskandhaviśuddhirūpāṇi ṣaṇnimittāni
gaganodbhava ityā*dinā kathitāni I śrīmadādibuddhatantrarāje tu 3
viṣayendriyaprajñopāyaviśuddhirūpāṇi daśanimittāni mukhyataḥ
pratipāditāni * I **ebhiḥ karaṇair** iti divyacakṣurādibhiḥ praty- 4
āhārāṅgalabdhair **bandhasaṃyogaiḥ** prāṇabandhahetutvāt prāṇā-
yāmarūpaiḥ <I> **sa eva** pratyāhāra eva <iti> bhā*vaḥ I kalpa- 5
nāpoḍhābhrāntapratyakṣatvāt I uktaṃ ca samājottare I

daśānām indriyārthānāṃ svavṛttisthaṃ tu sarvataḥ I
pratyāhāra iti proktaḥ kāmāhāraṃ prati prati * II [GSU, 142] 6

asya pratinirdeśaḥ I indriyāṇi indriyārthāś ca teṣāṃ svavṛttir
yathāsvaṃ grāhyagrāhakarūpeṇa pravṛttiḥ <I> tatrasthitiḥ sva-
vṛttisthaṃ tu <I> sarvato hīnamadhyo*ttamabhedena kāmāhāra<m> 23b
prati prati I kāmyante 'bhilaṣyanta iti kāmā rūpādayas teṣām indriyair

1 before pradīpaparyantam a *daṇḍa* is in B and B_1 I tata: A, A_1, B, B_1; tataḥ: C II **2** aparaṃ: A, B, B_1, C; apara°: A_1 I ṣaḍanya°: conjecture based on SUṬ; ṣaddhā° (ṣadvā°): A, A_1, B, B_1, C; in T *deest* II **3** māyājāle: A, B, C; māyājāla°: B_1; mālājāle: A_1 I °paṭale: B, C, T, SUṬ (ed., p. 40); °jālapaṭale: A, A_1, B_1 I after tadyathā the *daṇḍa deest* in A, B and C II **4** gaganodbhavaḥ: A, B, B_1, C; gamanodbhavaḥ: A_1 I after svayambhūḥ a *daṇḍa* is in C II **5** jñānajyotir: A, B, B_1, C (in B, B_1 and C a *daṇḍa* precedes the word); jñānakṣyobhi: A_1 II **6** jñānolko: A, B, B_1, C; jñānottho: A_1 II **7** vidyārājo 'gramantreśo: B, B_1, T, AK (ed., p. 46: *mahāsukhapradhānatvād agramantreśaḥ*), PAJS (ed., p. 69); vidyārājogramantreśo: A, A_1, C, equally possible ('the terrifying lord of the mantras') I mantrarājo: A, B, B_1, C; mantrarājā: A_1 II **9** °jāle; °jālena (later corrected): G II **10** °tantrarāje; °tantre rājādhirāje (later corrected): G II **11** viṣayendriya°: conjecture (cf. Grönbold 1969: 47); viṣayendriye: G II **12** before divyacakṣur° a *daṇḍa* is in G I pratyāhārāṅga°: conjecture (cf. Grönbold 1969: 47); pratyāhārāṇāṅga°: G II **14** iti bhāvaḥ: T_1 (*zhes dgongs pa ste*) I kalpanāpoḍhābhrānta°: T_1 (*rtog pa dang bral zhing ma 'khrul pa*), see also below, p. 295, note 162; kalpanāpraudhābhrāmta°: G II **15** before samājottare a *daṇḍa* is in G II **16** indriyārthānāṃ: G; indriyānāṃ tu: ed. GSPU I sarvataḥ; sarvatiḥ (later corrected): G II **17** °āhāra iti proktaḥ: GSPU (ed., p. 116); °āhāram iti proktaṃ: G, ed. (Matsunaga 1978: 123) II **19** before svavṛttisthaṃ a *daṇḍa* is in G II **20** °āhāraṃ prati prati; °āhāra prati pati: G II

iti । gāthādvayena māyājāle 'paranimittaṃ bhagavatoktaṃ sandhyābhāṣāntareṇa । pūrvoktān nirabhragaganād bhavati pratibhāso yaḥ sa **gaganodbhavaḥ svayambhūḥ** sarvavikalparahitacittād iti । atra **prajñājñānānala** iti jvālāpratibhāsaḥ । **vairocano mahādīptir** iti candrapratibhāsaḥ । sa eva **jñānajyotir virocana** iti । **jagatpradīpa** iti sūryapratibhāsaḥ । **jñānolka** iti rāhupratibhāsaḥ । **mahātejāḥ prabhāsvara** iti vidyutpratibhāsaḥ । **vidyārājo <'>gramantreśa** iti bindupratibhāso nīlavarṇacandramaṇḍalākāra iti । **mantrarājo mahārthakṛd** iti sarvākāratraidhātukabhāvapratibhāso māyāsvapnapratisenātulyo dṛśyate yoginā pratyāhāreṇeti cakṣurādīndriyakaraṇena । tataḥ prāṇāyāmabandhena । ebhiḥ

karaṇair bandhasaṃyogaiḥ sādhayed bhuvanatrayam ।
kāmarūpārūpyalakṣaṇaṃ sthiracalasvabhāvātmakam ॥

iti । tathā ḍākinīvajrapañjare bhagavān āha ।

sidhyaty aśeṣaniḥśeṣaṃ traidhātukaṃ carācaram ।
lokadhātuṣu sarveṣu yāvanto vajradehinaḥ ॥

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yad āharaṇaṃ grahaṇaṃ prati prati punaḥ punas tat pratyāhāra ity ādyaṅga*sya pratinirdeśaḥ । 2

1 after iti the *daṇḍa deest* in A and A_1 । 'paranimittaṃ: B, B_1, C; aparaṃ nimittaṃ: A, A_1 । after bhagavatoktaṃ a *daṇḍa* is in B_1 and C ॥ 2 before pūrvoktān the *daṇḍa deest* in B, B_1 and C; the text between pūrvoktān and yoginā is also quoted with some differences in Raviśrījñāna's AK (ed., pp. 45-6) । before pratibhāso a *daṇḍa* is in B_1 and C (in B it is erased) ॥ 5 before candra° a *daṇḍa* is in B and B_1 । after °pratibhāsaḥ the *daṇḍa deest* in B । jñānajyotir: A; jñānajyoti: B, B_1; jñānakṣobhir: A_1; C is illegible । virocana iti: B, B_1, C; virocanaś ca: A, A_1 । jagratpradīpa iti: A, A_1; jagatpradīpeti: B, B_1, C (not preceded by a *daṇḍa*) ॥ 6 jñānolka A (correction of jñānolkā), B, B_1, C; jñānottha: A_1 । mahātejāḥ: A, A_1; mahātejā: B, B_1, C ॥ 8 before nīla° a *daṇḍa* is in B and B_1 । mantrarājo: A_1, B_1; mantrarājā: A, B, C (not preceded by a *daṇḍa*) ॥ 9 before sarvākāra° a *daṇḍa* is in B, B_1 and C ॥ 10 °pratisenā°: A, A_1, C; °pratisena°: B_1; °pratibhāsena° (later corrected to °pratisena°): B । after yoginā a *daṇḍa* is in A and A_1 । after pratyāhāreṇeti a *daṇḍa* is in B, B_1 and C । °ādīndriya°: A, A_1, B, B_1; °indriya°: C (ādi is not translated in T_1) ॥ 11 °bandhena / ebhiḥ: A, B, B_1, C; °bandhenaibhiḥ: A_1 ॥ 12 *pāda*s c and d of this st. are hypermetrical; T does not consider it a verse; a similar sentence is present in LTṬ, MS B, fol. 48b (C. Cicuzza, personal communication) ॥ 13 °rūpārūpya°: A, A_1; °rūpārūpa°: B, B_1, C । sthiracala°: A, A_1, B, C; sthiracara°: B_1 ॥ 14 tathā: A, A_1, B, C; tathāvajra°: B_1 ॥ 15 cf. above, p. 26 । °niḥśeṣaṃ: A, A_1, B_1, C; °niḥśeṣa°: B । traidhātukaṃ carācaram: conjecture; traidhātukacarācaram: A (correction of traidhātukasacarācaram), A_1, B, B_1; C is not clearly legible (traidhātukasaturācaraṃ ?) ॥

iti | ṣaḍaṅgayogabhāvanayeti bhagavato niyamaḥ | tathā śrīsamāje bhagavān āha |

abhāve bhāvanābhāvo bhāvanā naiva bhāvanā |
iti bhāvo na bhāvaḥ syād bhāvanā nopalabhyate || [GS II, 3]

iti | ihā**bhāve** nirabhragagane bhāvanā pratyāhāraḥ <|> sa evā**bhāve bhāvanābhāva** iti | **bhāvanā naiva bhāvanā** iti | iha pratyāhārabhāvanā yā abhāve nirabhragagane sā **bhāvanā naiva bhāvanā** bhavati | vikalpabhāvanārahitatvād **iti bhāvo** yaḥ pratyāhāreṇa dṛṣṭaḥ sa bhāvo **na bhāvaḥ syād** avikalpitātītānāgatavartamānabhāvadarśanād iti | ato vikalpa**bhāvanā nopalabhyate** pratyāhārabhāvanāyām iti bhagavato vākyam | iyaṃ bhāvanā prajñāpāramitāyām api bhagavatoktā | tadyathā |

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pratyāhāreṇoktalakṣaṇena **yo dṛṣṭaḥ** sphuṭīkṛtaḥ **sa bhāvo na bhāvo** na kalpitarūpaḥ | kutaḥ <|> nirvikalpacittaikāgratayā **'vikalpitātītā*nāgatavartamānabhāvadarśanād** iti dhyānāṅgam | 3
uktaṃ ca |

pañcakāmāḥ samāsena pañcabuddhaprayogataḥ |
kalpanaṃ dhyānam ucyeta tad dhyānaṃ pañcadhā bhave*t || 4
vitarkaṃ ca vicāraṃ ca prītiṃ caiva sukhaṃ tathā |

1 ṣaḍaṅgayogabhāvanayeti: conjecture based on T (*yan lag drug gi rnal 'byor bsgoms pas so zhes pa*); ṣaḍaṅgayogabhāvaneneti: SUṬ (ed., p. 41); ṣaḍaṅgabhāvaneneti: A, A_1; ṣaḍaṅgabhāvanayeti: B, B_1; ṣaḍaṅgabhāvaneti (not preceded by a *daṇḍa*): C | śrīsamāje: A, A_1, C, T (*dpal 'dus par*); samāje: B, B_1 || **5** ihābhave: A, A_1, T (*'dir dngos po med pa*); abhāve: B, B_1, C, SUṬ | nirabhragagane: C, SUṬ; nirabhre gagane: A, A_1, B, B_1 | evābhāve: conjecture based on T (*kho na dngos po med pa la*); eva bhāvo: A, A_1, B_1, C; ebhāvo: B || **6** bhāvanā: A, A_1, B_1, C; bhāvānā: B | pratyāhārabhāvanā: A, B, B_1, C; pratyāhārabhāvabhāvanā: A_1 || **7** nirabhragagane: B, B_1, C, SUṬ; nirabhre gagane: A, A_1 | bhāvanā bhavati: A, A_1, B_1, C; bhāvanā bhavatī: A_c; bhāvanā bhavatīti: B; bhāvaneti: SUṬ || **8** vikalpa°: A, A_1, B_1, C; kalpa° (later erased): B | iti bhāvo: B (the *daṇḍa* before bhāvo has been erased); iti / bhāvo: B_1, C; / iti bhāvo: A; iti / iti bhāvo: A_1 || **9** avikalpitā°: conjecture based on G and T (*rnam par ma brtag pa*); akalpitā°: A, A_1, B, B_1, C | °āgatavartamāna°: A, B, B_1, C; āgavartamāna°: A_1 | °bhāvadarśanād: A_1, G, T (*dngos po mthong ba'i phyir*); °bhāvābhāvadarśanād: B_1, C; °bhāvābhāvādarśanād: B; °bhāvābhāvacanartamānabhāvābhāvadarśanād: A || **10** after nopalabhyate a *daṇḍa* is in B, B_1 and C || **11** °bhāvanāyām: A, A_1, B_1, C; °bhāvanām: B | vākyam: A, A_1, B_1, C; vākyaḥ: B || **12** after tadyathā the *daṇḍa deest* in C || **17** stanzas GSU, 143-144cd, 145-146 are also quoted in GSPU (ed., p. 116) and SUṬ (ed., p. 30) || **18** ucyeta: GSPU, SUṬ; ucete: G ||

atha khalu śakro devānām indra āyuṣmantaṃ subhūtim etad avocat I ya āryasubhūte 'tra prajñāpāramitāyāṃ yogam āpsyate kva sa yogam āpsyate I subhūtir āha I ākāśe sa kauśika yogam āpsyate yaḥ prajñāpāramitāyāṃ yogam āpsyate I abhyavakāśe sa kauśika yogam

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cittasyaikāgratā ceti pañcaite dhyānasaṅgrahāḥ II
guhyatrayaṃ vitarkaś ca vicāras tatprabhogatā II
tṛtī*yaṃ prītisaṅkāśaṃ caturthaṃ sukhasaṅgrahaḥ I 5
svacittaṃ pañcamaṃ jñeyaṃ jñānajñeyodayavyayaḥ II
sarvabuddhamayaṃ śāntaṃ sarvākāśapratiṣṭhitam I
[GSU, 143-144cd, 145-146]

iti I pratyāhāraviśodhanāya * dvitīyāṅgasya pratinirdeśaḥ I pañcakāmā 6
rūpādaya indriyāṇāṃ viṣayabhūtāḥ <I> samāsenendriyair ekībhāvena
<I> pañcabuddhāś cakṣurādayas teṣāṃ saṃyojanaṃ yojanaṃ pa*ñca- 24a
buddhaprayogataḥ <I> tasmād rūpādayo <'>pi pañcabuddhā ity
evaṃvidhaṃ yat pariśuddhakalpanaṃ tad dhyānam <I> tac ca
vitarkādibhedena pañcavidhaṃ bhavati I vitarketyādi prabheda-
katha*nam I guhyatrayetyādīndriyaviṣayavijñānāni guhyatrayam I 2
pañcendriyāṇi indriyajñānāni tadviṣayāś ca pañcatathāgatātmakā iti yat
parijñānaṃ sa vitarkaḥ I * tasminn eva yad vicāraṇasthitir vicāraḥ I 3
evaṃ vicārayatas tattvapraveśābhimukhyena yat saumanasyalakṣaṇaṃ
tat prītisaṅkāśam I tattvābhiniveśena kāyapra*śrabdhyādilakṣaṇaṃ yat 4
prāptaṃ sukhaṃ tat sukhasaṃgrahaḥ I evam abhyasyata<ḥ>
prakarṣaparyantagamanāj jñānasya cakṣurādiṣaṭpravṛttivijñānasya
jñeye rūpādidharma*dhātuparyante udayo jñānajñeyodayaḥ <I> tasya 5
kṣaya<ś> cittasya grāhyagrāhakaśūnyatvaparijñānalakṣaṇā cittaikā-
gratā svacittam ity uktam I tad evaṃvidhaṃ cittaṃ sarva-
buddha*mayaṃ śāntam ābhāsamātraṃ sarvaśūnyaikaniṣṭhaṃ jāyata iti 6
pañcaprabhedaṃ dvitīyam aṅgam I
ākāśa iti rātriyogena I **abhyavakāśa** iti divāyoge*na I 24b

1 devānām: A, B, B_1, C; devatānām: A_1 I indra āyuṣmantaṃ: A, B, B_1; indrāyuṣmantaṃ: A_1; indraḥ āyuṣmantaṃ: C II 2 'tra: B, B_1, C; atra: A, A_1 I āpsyate: C, SUṬ; ātsyate: B, B_1; āpatsyate: A, A_1 II 3 āpsyate: C (which follows with a *daṇḍa*), SUṬ; ātsyate: B, B_1; āpatsyate: A, A_1 I before subhūtir the *daṇḍa deest* in A_1, B and C I āpsyate: C, SUṬ; āpatsyate: A, A_1, B, B_1 I before yaḥ a *daṇḍa* is in B and B_1 II 4 āpsyate: C, SUṬ; āpatsyate: A, A_1, B, B_1 I / abhyavakāśe: A, A_1, B_1, C; / ity avakāśe: B II 5 ceti: G; caiva: ed., p. 123, GSPU, SUṬ II 6 °trayaṃ: G, GSPU; °trayodayas: SUṬ I vitarkaś: GSPU; vitarkaṃ: G; tarko: SUṬ I vicāras: G, SUṬ; vicāraṃ: GSPU II 7 °saṅgrahaḥ: G; °saṅgraham: GSPU, SUṬ II 8 °vyayaḥ: G; °kṣayaṃ: SUṬ, ed., p. 124, GSPU II 9 sarvākāśa°: G, GSPU; sarvakāma°: SUṬ II 11 indriyāṇāṃ: G; indriyāṇi: GSPU II 13 yojanaṃ; codanaṃ: G II 17 vicāraṇasthitir vicāraḥ; vicāraṇaṃ sthitivicāra: G II 21 °praśrabdhy°; °prabdhy° (the letters bdhya have been erased): G II 25 °aikāgratā; °ekāgratā: G II 29 divā°; dikāya° (later corrected): G II

āptukāmo yaḥ prajñāpāramitāyāṃ śikṣitavyaṃ maṃsyate |

iti | mahāmudrābhāvanā pratisenāmāyātulyā nirabhre gagane bhagavatokteti | evaṃ pratyāhāreṇa dhyānena sevāṅgam ucyate |

tato **'mṛtakuṇḍalībimba**saṃjñayā sandhyābhāṣāntareṇa vāyur uktaḥ [cf. GSU, 172d] | sa ca pañcaprakāraḥ | tathā samājottare bhagavān āha |

pañcaratnamayaṃ śvāsaṃ pañcabuddhair adhiṣṭhitam |
niścārya piṇḍarūpeṇa nāsikāgre vibhāvayet || [GSU, 147]

iti | iha **pañcaratna**śabdena rasanāpañcamaṇḍaladharmiṇaḥ pṛthivyādipañcadhātavaḥ | tanmayaṃ **śvāsaṃ pañcaratnamayam** iti savyanāsāpuṭe | tathā **pañcabuddhā** lalanāpañcamaṇḍaladharmiṇo vijñānādipañcaskandhāḥ | tair **adhiṣṭhitaṃ śvāsaṃ** vāmanāsāpuṭe

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amṛtakuṇḍalībimbasaṃjñayetyādinā prāṇāyāmāṅgaṃ tṛtīyam ucyate | uktaṃ ca |

pañcavarṇaṃ mahāratnaṃ prāṇāyāma iti smṛtam |
svamantraṃ hṛdaye dhyātvā prā*ṇaṃ bindugataṃ nyaset || 2
[GSU, 148]

iti | pratinirdeśa ucyate <|> pañcavarṇaṃ pañcatathāgatātmakam | ata eva mahāratnaṃ prāṇaṃ jīvitam āyāmyate dīrghaṃ vistāryate yena sa
prā*ṇāyāma iti smṛtaḥ | tam eva praveśādisvabhāvena bindunā 3
'harniśam abhyasyamānatvāt | svamantra<ṃ> hṛdaye svahṛtpuṇḍarīke
dhyātvā prāṇa<ṃ> binduga*taṃ nyased iti tṛtīyam aṅgam | 4

1 āptukāmo: conjecture based on SUṬ; āpatnukāmaḥ /: B; āpantukāmaḥ: A, A_1, B_1 (which follows with a *daṇḍa*); āpantukāma /: C | maṃsyate: SUṬ; matsyate / iti: B, B_1, C; matsyata iti: A, A_1 || 2 after iti the *daṇḍa* is omitted in A, B, B_1 and C | °māyātulyā: B, B_1, C; °māyātulya: A; °māyāntulyā: A_1 | bhagavatokteti: A, A_1, C; bhagavatoktam iti: B, B_1 || 4 'mṛtakuṇḍalī°: A, B, B_1, C; 'mṛtakulī°: A_1 || 5 after uktaḥ the *daṇḍa* is omitted in A_1 | before bhagavān a *daṇḍa* is in B_1 || 7 the edition (Matsunaga 1978: 124) presents some different readings (*pañcajñānamayaṃ śvāsaṃ pañcabhūtasvabhāvakam / niścārya piṇḍarūpeṇa nāsikāgre tu kalpayet //*) || 8 piṇḍarūpeṇa nāsikāgre: all MSS; padmanāsāgre piṇḍarūpeṇa: GSPU || 9 °dharmiṇaḥ: A, A_1; °dharmiṇyaḥ: B, B_1, C | pṛthivyādipañca°: A, A_1, B, B_1; pṛthvyādipañca°: C; in T pañca *deest* || 11 before savyanāsāpuṭe a *daṇḍa* is in B, B_1 and C | before tathā the *daṇḍa deest* in B, B_1 and C | °dharmiṇo: A, B, B_1, C; °dharmiṇe: A_1 || 12 before tair the *daṇḍa deest* in A, A_1, B and B_1 || 15 st. GSU 148 is also quoted in PK I, 15 (ed., p. 3), AK (ed., p. 52), GSPU (ed., p. 117) || 20 smṛtaḥ: conjecture; smṛto mataḥ: G || 21 before svahṛt° a *daṇḍa* is in G || 22 dhyātvā; jñātvā: G; in T_1 we read *bsams nas* ||

iti I **niścārya piṇḍarūpeṇeti** I iha **piṇḍaṃ** savyāvasavyamaṇḍalānām ekatvaṃ madhyamāyām avadhūtyāṃ prāṇavāyor iti I taṃ ca prāṇavāyuṃ **niścārya piṇḍarūpeṇa nāsikāgre vibhāvayet** I atra **nāsikā**śabdena nābhihṛtkaṇṭhalalāṭoṣṇīṣakamalakarṇikocyate I **tasyāgre** bhāvayen nāsikāgre bhāvayet <I> karṇikāt karṇikāmadhye na savyāvasavyakamaladala iti I evaṃ bindusthāne **piṇḍarūpeṇa** nirodhitaḥ prāṇaḥ I tenaiva tasya dhāraṇocyate I evam aṅgadvayenopasādhanam amṛtakuṇḍalībimbeneti I tad evopasādhanaṃ vajrajāpa ity ucyate I madhyamābhinnāṅgena japtavya iti prāṇasya na vāmadakṣiṇanāḍyāṃ pracāreṇeti I uṣṇīṣabimbe dṛṣṭe sati paścāt prāṇāyāmaṃ

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evaṃ bindusthāne piṇḍarūpeṇa nirodhitaḥ prāṇas tena tasya dhāraṇocyate iti dhāraṇāṅgam I uktaṃ ca I

niruddhe svendriye ra*tne dhārayed dhāraṇaṃ smṛtam I 5
[GSU, 149ab]

iti I asya pratinirdeśaḥ I svaṃ rūpādayo viṣayāḥ I indriyaṃ cakṣurādayaḥ I tasmin svendriye niruddhe vilīne tato viṣayendri-
yā*dhārabhūte ratne cittaratne ca prāṇāyāmena saha niruddhe 'staṃ- 6
gate yad dhārayet tad dhāraṇam I kiṃ tat <I> bhūtakoṭiḥ <I> etad dhāraṇākhyam iti caturtham aṅgam I

madhyamābhinnā*ṅgena japtavya ity asya vyākhyānaṃ 25a
prāṇasya vāmadakṣiṇanāḍyām apracāreṇeti I uktaṃ ca I

bhikṣāśinā na japtavyaṃ na ca bhaikṣarato bhavet I

1 piṇḍaṃ: A, A_1, B, C; piṇḍa°: B_1 I °maṇḍalānām ekatvaṃ: A, A_1, T (*dkyil 'khor rnams kyi... gcig pa nyid*); °maṇḍalānātmakatvaṃ: B, B_1, C II **2** avadhūtyāṃ: A, A_1, B_1, C; adhūtyāṃ: B I taṃ: A, A_1; sa: B, B_1, C II **3** °vāyuṃ: A, A_1; °vāyur: B, B_1; °vāyu: C II **4** °śabdena: A, A_1, B, B_1; °śabde: C I tasyāgre: B_1, C; tasyā 'gre: B; tasyā agre: A, A_1 II **5** karṇikāt: B, B_1, C; karṇikātaḥ: A, A_1 I after °madhye a small dot (often used as a *daṇḍa*) is in A_1 II **6** °āvasavya°: B, B_1; °āvasavye: A, A_1, C I °dala: A_1, B, C; °dale: A, B_1 II **7** before tenaiva the *daṇḍa deest* in A_1 I tasya *deest* in A_1 I °dvayenopasādhanam: A, A_1, C; °dvayena upasādhanam: B, B_1 II **8** °opasādhanaṃ: A, A_1, B, C; °opasādhana°: B_1 II **9** madhyamābhinnāṅgena: A, G; madhyamā 'bhinnāṅgena: A_c, A_1, B, B_1; C is illegible I before prāṇasya a *daṇḍa* is in B, B_1 and C I na... pracāreṇeti: A, A_1, T (*rgyu ba med pa pas so*); na... pracāra iti: B, B_1, C I °dakṣiṇa°: A, A_1, B, B_1; °dakṣiṇaṃ: C II **10** uṣṇīṣa°: A, A_1, B, B_1; uṣṇī°: C II **13** st. GSU 149ab is also quoted in GSPU (ed., p. 117) and in SUṬ (ed., p. 30) I niruddhe svendriye ratne: G, GSPU; niruddhaṃ indriyaṃ ratnaṃ: SUṬ (paraphrased with *niruddhaṃ sendriyaṃ ratnam*) I smṛtam: GSPU, SUṬ; smṛtim (later corrected): G II **18** etad: conjecture; eva: G II **21** apracāreṇeti; aprayacāreṇeti: G II **22** st. bhikṣāśinā... (slightly different from GS VII, 4, ed., p. 21) is also quoted in the *Tattvasiddhi* by Śāntarakṣita (NAK, MS 5-45, NGMPP, Mf. A915/3, fol. $40a_{10-11}$) and in the *Kalparājatantra*, IsIAO Library, Rome, MS not catalogued, fol. $4b_{2-3}$ II

kuryān mantrīti I gurūpadeśaḥ sandhyābhāṣāntareṇāvagantavya iti I prāṇāyāmadhāraṇopasādhanam ucyate I

tataḥ **sādhane devatābimbam** [GSU, 173a] iti I iha dhāraṇābalena nābhisthāṃ caṇḍālīṃ jvalitāṃ paśyati yogī sarvāvaraṇarahitāṃ pratisenopamāṃ mahāmudrām anantabuddharaśmimeghān sphārayantīṃ prabhāmaṇḍalavirājitāṃ tām anusmṛtim <I sā> sādhanam ucyate I dhāraṇānte caṇḍālīyogaṃ bhāvayed iti niyamaḥ I

tatas tasyā jñānārciṣā skandhadhātvāyatanādīni dagdhāny ekalolībhavanti I vāmadakṣiṇanādīgatāni vijñānādipṛthivyādīni maṇḍalasvabhāvāni lalāṭe candramaṇḍale praviṣṭāni I tataś caṇḍālyā jñānārciṣā candre drute sati tadbodhicittaṃ bindurūpeṇādhogataṃ kaṇṭhe hṛdi nābhau guhyakamale ānandaparamaviramasvabhāvena <I> tato vajramaṇiṃ yāvat sahajānandasvabhāveneti I athavā vicitravipākavimardavilakṣaṇasvabhāveneti I evaṃ ṣoḍaśakalāpūrṇaṃ ma-

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japen mantram abhinnāṅgaṃ sarvakā*mopabhogakṛt II 2

[GS VII, 4; PK I, 26; *Piṇḍīkramasādhana*, 202 (ed., pp. 12-3)]

iti I bhinnākārākṣaraṃ bhikṣāśanam uccāraṇam <I> pravyāhāro-
palambhākhyaṃ bhaikṣam I saṃketaṃ mantratattvākhya<ṃ> man-
tra<ṃ> praveśasthitivyutthānapratyavekṣātmakam * I abhinnāṅ- 3
ga<ṃ> tathatā pāramārthikaṃ madhyamābhinnāṅgatvam I

anusmṛtiḥ sādhanam ucyata iti I uktaṃ ca I

1 after mantrīti the *daṇḍa deest* in A and C I °avagantavya iti /; °avagantavya iti: A, A_1; °avagantavyaḥ / iti: B, B_1 (which continues with a *daṇḍa*), C II 4 nābhisthāṃ: A; nābhisaṃsthāṃ: B, B_1, C; nābhijñāṃ: A_1 I before yogī a *daṇḍa* is in A_1 II 6 °virājitāṃ tām anusmṛtiṃ: B, C; °virājitāṃ manusmṛtiṃ: A_1; °virājitām anusmṛtiṃ: A; °virājitām tām anusmṛti°: B_1 II 7 caṇḍālīyogaṃ: A, A_1, B, B_1, C, T (*gtum mo'i rnal 'byor*); caṇḍālīṃ yogī: SUṬ (ed., p. 42) II 8 tasyā: A, A_1, C; tasyāṃ: B, B_1 II 9 °pṛthivyādīni: B, B_1, C; °pṛthvyādīni: A; °pṛthvādīni: A_1 II 10 before lalāṭe a *daṇḍa* is in B and C I °maṇḍale praviṣṭāni: A, A_1; °maṇḍalapraviṣṭāni: B, B_1, C II 11 after sati a *daṇḍa* is in C I tad°: A, A_1, T (*de*); yad°: B, B_1, C I °cittaṃ bindurūpeṇādhogataṃ: B_1, C; °cittabindurūpeṇādhogataṃ: B; °cittaṃ bindusvarūpeṇādhogataṃ: A, A_1 II 12 kaṇṭhe: A_1, B, B_1; / kaṇṭha: C; kaścid: A II 13 yāvat: A, A_1, B_1, C; yāt: B II 14 °pūrṇaṃ: A, A_1, C; °pūrṇa°: B, B_1 II 15 °kāmopabhogakṛt: PK, GS, *Piṇḍīkramasādhana*, *Tattvasiddhi*; °kāmāpabhogakṛt: *Kalparājatantra*; °kāmopabhogatas: G, T_1 (*spyod pas*) II 17-20 See below, p. 293, note 156 I bhinnākārākṣaraṃ; bhinnā 'kārākṣaraṃ: G I bhikṣāśanam; bhikṣā bhikṣā 'śanam (followed by a *daṇḍa*): G I pravyāhāro°: G, *Yogimanoharā* by Muniśrībhadra (ed. p. 44); in T_1 we read *so sor sdud pa* (= pratyāhāro°) II 18 saṃketaṃ; sāṃketaṃ: G II 20 after pāramārthikaṃ a *daṇḍa* is in G II

ṇyantargataṃ yadā sukhaṃ dadāti bhāvanābalena cyavanasukhasadṛśam iti dṛṣṭāntamātraṁ | svarūpato dvīndriyajaṃ kṣarasukhaṃ koṭisahasratamīm api kalāṃ nārghati paramākṣarasukhasyeti | ihākṣarasukhāvasthā yā sahajānandarūpiṇī sāvasthā kāpy avijñeyā bālayoginām | bodhisattvaiḥ śūnyatāsamādhir ity ucyate | na punar lokarūḍhyā nāstikyārthānupātinīti ||[ββ]

evaṃ ṣaḍaṅgayogena mantrajāpena dhyānena sukhena ca buddhatvaṃ yogināṃ sidhyate paramaṃ puṇyaṃ pavitraṃ pāpanāśanam | janmanīhaiva sādhyasādhakaniyamo bhagavatoktaḥ ||[αα]

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sthiraṃ vai vajramārgeṇa sphārayet taṃ khadhātuṣu |
vibhā*vya yadanusmṛtyā tadākāraṃ tu saṃspharet || 4
[GSU, 152 - 153ab]

iti | vajramārgeṇālaṃghanīyapañcanimittānupūrveṇa prabhāsvarapraveśena sthiraṃ viśuddha<m> cittaṃ khadhātuṣu <lokadhātuṣu> * 5
sphārayed dharmakāyasvarūpeṇa | evam ātmānaṃ prabhāsvaragataṃ vibhāvya sākṣātkṛtvā yat pūrvam anusmṛtyā marīcikādyākāreṇa bhūta*koṭiṃ prāpitaṃ tadākāreṇa tenaiva krameṇa saṃspharet | etad 6
anantaroktam aṅga<m> pañcam<am> anusmṛtir iti |

sahajānandarūpiṇī sāvasthā bodhisattvai*ḥ śūnyatābo- 25b
dhir ucyata ity antena **samādhir** uktaḥ | uktaṃ ca |

prajñopāyasamāpa<t>tyā sarvabhāvān samāsataḥ |
saṃhṛtya piṇḍayogena bimba<m> madhye vibhā*vayet || 2
jhaṭiti jñānaniṣpattiḥ samādhir iti saṃjñitam | [GSU, 154]

1 before dadāti a *daṇḍa* is in C || 2 before svarūpato the *daṇḍa deest* in C || 3 koṭi°: A_1, B, B_1, C; koṭī°: A | after nārghati a *daṇḍa* is in B and B_1 || 4 sāvasthā... anupātinīti: see below, p. 295, note 159 | sāvasthā: A, A_1, C; sā 'vasthā: B, B_1 | kāpy: A, A_1, C; kāryy (?): B, B_1 || 5 °yoginām: A, A_1, B_1, C; °yoginā: B | before bodhisattvaiḥ the *daṇḍa deest* in A, B, B_1, C | ity ucyate: A, A_1, B, B_1; ucyate: C | punar: A, B, B_1, C; pur: A_1 || 6 °ānupātinīti: A, A_1, B, B_1, C; °ānuyāyinī: SUṬ || 7 buddhatvaṃ: T (*sangs rgyas nyid*), SUṬ; yogitvaṃ: A, A_1; yogitvaṃ buddhatvaṃ: B, B_1, C || 8 yogināṃ: A, A_1, B, B_1; yoginā: C | sidhyate: A, A_1; sidhyati: B, B_1, C | before paramaṃ a *daṇḍa* is in B, B_1 and C | °nāśanam: A, A_1, B, B_1; °nānāsanaṃ: C || 9 before janmani the *daṇḍa deest* in A, B and B_1 | °īhaiva: A, A_1; °īheti: B, B_1, C | before sādhya° a *daṇḍa* is in A, B and B_1 || 10 sphārayet taṃ: G, GSPU, SUṬ; sphārayīta: ed. | khadhātuṣu: G, T_1, ed.; svadhātuṣu: GSPU, SUṬ || 11 saṃspharet: G, SUṬ; saṃsmaret: ed., GSPU || 15 before dharma° a *daṇḍa* is in G || 16 marīcikādyākāreṇa: T_1 (*smig rgyu la sogs pa'i rnam pas*); marīcinimittavat ādi ākāreṇa: G (marīci° is preceded by a *daṇḍa*) || 17 before tadākāreṇa a *daṇḍa* is in G || 18 aṅgaṃ pañcamam: T_1 (*yan lag lnga pa*); aṅgapratyāhārādikapañcam: G || 21 °bhāvān: ed., SUṬ, G; °bhāvāḥ: GSPU || 23 saṃjñitam: GSPU, SUṬ; saṃjñitaḥ: ed.; saṃgitam: G ||

tattvataḥ punar YYiha sarvākāranirākāro hetuḥ | pratyāhāreṇa yo dṛṣṭo bhāvo ghaṭapaṭādikaḥ pratisenātulyaḥ pratibhāsate | sarvākāraḥ kalpanāpoḍho 'bhrāntaḥ pratyakṣadarśanād iti | nirākāraḥ paramāṇudharmatātītaḥ kalpanārahitatvād iti | pihitāpihitanetragamyo yatas tasmān na rūpaṃ na rūpād anyaḥ | na cakṣurgamyo na cakṣuṣā vinā | evaṃ sarvākāranirākāro hetuḥ | prajñāpāramitā mahāśūnyatā sarvākāravaropetā <|>YY *ityādi* |

sa eva arthaḥ śrīhevajraṭīkāyāṃ mahābodhisattvaśrīvajragarbhapādair uktaḥ | *tadyathā* |

δδidānīṃ pūrvoktaprajñopāyayoḥ paramārthabhāvanocyate | bhāvaṃ bhāvyam [HT I.i, 11] ityādinā | ihākāśe bhāvaṃ bhāvyaṃ svapnopamaṃ paramāṇudharmatātītam | tasya parijñayā abhāvaṃ bhāvyaṃ

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iti | sarvabhāvaṃ sthāvarajaṅgamaṃ prajñopāyasamāpa<t>tyā saṃ-
vṛtiparamārthayogena sthitaṃ * piṇḍarūpeṇa mahāmudrārūpeṇai- 3
kīkṛtya tasya sthāvarajaṅgamasya madhye yuganaddhātmakaṃ
mahāvajradharatvaṃ vibhāvayej jānīyāt <|> anena * krameṇa jhaṭiti 4
kṣaṇena jñānaniṣpattiḥ samādhir iti ṣaṣṭham aṅgam iti samājakrameṇa
ṣaḍaṅgayogakramaḥ ||
bhāvaṃ bhāvyam ityā*dineti | 5

1 tattvataḥ punar: retranslated from T (*slar yang de nyid du*) | sarvākāranirākāro: conjecture based on AK (N_c, N_k, N_t); sarvākāro nirākāro: A, A_1, B, B_1, C | after hetuḥ the *daṇḍa deest* in A_1, B, B_1, C | dṛṣṭo: A, A_1, B, B_1; dṛṣṭa: C || 2 before pratisenā° a *daṇḍa* is in C | pratibhāsate: conjecture; pratibhāsataḥ: A, A_1, B, B_1, C (before pratibhāsataḥ a *daṇḍa* is in A, B, B_1, C); °pratibhāsaḥ: AK (N_c, N_k, N_t) | before sarvākāraḥ the *daṇḍa deest* in A_1, B and B_1 | sarvākāraḥ kalpanāpoḍho 'bhrāntaḥ pratyakṣadarśanād iti: A, C; sarvākāraḥ kalpanāpoḍho bhrāntaḥ pratyakṣadarśanād iti: A_1; sarvākārakalpanāpoḍho 'bhrāntaḥ pratyakṣadarśanād iti: B, B_1; sarvākāraḥ / kalpanāpoḍhābhrāntapratyakṣadarśanāt: AK (N_c, N_k, N_t) || 3 nirākāraḥ... na cakṣur° is illegible in C | before kalpanā° a *daṇḍa* is in B and B_1 | yatas tasmān na rūpaṃ: conjecture; yataḥ / tasmād rūpo: B, B_1; yataḥ / tasmān na rūpo: A, A_1; yataḥ / tasmānurūpo: A_c || 5 after anyaḥ the *daṇḍa deest* in B and B_1 | na cakṣur°: A, A_1, C; cakṣur°: B, B_1 || 6 sarvākāranirākāro: conjecture based on AK (N_c, N_k, N_t); sarvākāro nirākāro: A, A_1, B, B_1; C is illegible | after hetuḥ the *daṇḍa deest* in A_1, B and B_1 || 8 sa eva... tadyathā: retranslation from T (*don 'di nyid dpal kye'i rdo rje'i bshad par byang chub sems dpa' chen po dpal rdo rje snying po zhabs kyis gsungs pa / 'di lta ste /*) || 10 idānīṃ: H; *deest* in T || 13 sthāvarajaṅgamaṃ; sthāvaraṃ jaṃgamaṃ: G | saṃvṛti°; saṃvṛtti°: G || 16 before jānīyāt a *daṇḍa* is in G | before jhaṭiti a *daṇḍa* is in G || 17 before samāja° a *daṇḍa* is in G ||

vikalparahitacittena | pratibhāsālokanaṃ kalpanāpoḍham abhrāntaṃ pratyakṣam ity ucyate |[δδ]

ityādi | evaṃ tantrottare daśabhūmīśvaramañjuśrīpādair uktam |

[εε]pratyāhārādiṣaḍbhir daśabalabalinā śūnyatābhāvanoktā
rātrau dhūmādiyogaḥ punar api divase vyomni dīpādiko 'pi |
pratyāhāreṇa yogī gaganatalagataṃ paśyati tryadhvarūpaṃ
tatra dhyānena cittaṃ dṛḍham api kurute bāhyabhāvān vihāya || [34]
prāṇāyāmais taminyāṃ śaśiravirahitaṃ vāhayet prāṇavātaṃ
niḥśvāsocchvāsahīnaṃ punar api kurute dhāraṇāṅgena bindau |
khe 'nusmṛtyā svabimbāc chaśina iva mahāraśmayo niścaranti
vajrāc chukraṃ samādhyā vrajati śirasi vaimalyasaukhyaprapūrṇam || [35]

*mohasyākāśadṛṣṭyā bhavati nidhanatā śūnyatādarśanena
rāgasyādhyātmadṛṣṭyā bhavati nidhanatā prāṇavāyau niruddhe* |

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bhāvaṃ bhāvyaṃ bhavet prajñā abhāvaṃ ca parijñayā |
tadvad dherukaṃ bhāvyam abhāvaṃ ca parijñayā || [HT I.i, 11]

iti śrīhevajratantra uktam ||

daśabalabalinā ma*hāvajradhareṇa | **śūnyatābhāvanā** sarvā- 6
kārasarvaśūnyatāpratipattiḥ | **rātrāv** andhakāre | **divase** āloke |
tryadhvarūpaṃ kāmarūpārūpyarūpam | * **taminyām** avadhūtyām 26a
<|> bahirni<r>gamābhāvān **niḥśvāsocchvāsahīnam** | **svabimbād**
viśvabimbāt ||

ākāśadṛṣṭyā antarālāvalambidṛṣṭyā **mohasya ni*dhanatā** niḥ- 2
svabhāvatā <|> sā ca locanā <|> **adhyātmadṛṣṭyā** skandhāya-
tanādiśūnyatādṛṣṭyā **rāgasya nidhanatā** <|> sā ca pāṇḍarā | **anaṅ-
gadṛṣṭyā** sarvākāravaropetaśūnya*tābimbe sahajānurāgadṛṣṭyā 3
dveṣasya laukikadveṣasya **nidhanatā** niḥsvabhāvatā nirāvaraṇatā

1 pratibhāsālokanam; paribhāṣālokanaṃ: HTPṬ, MS IsIAO, not catalogued, fol. $8a_3$; pratipathālokanaṃ: H. In T (and also in the Tibetan translation of HTPṬ, Peking ed., vol. 53 # 2310, fol. $13a_6$) we read *snang brnyan mthong ba'o* (= pratibimbālokana) || 3 ityādi... uktam: retranslated from T (*zhes pa la sogs pa'o // de bzhin du rgyud phyi mar sa bcu'i dbang phyug 'jam dpal zhabs kyis gsungs pa /*) || 4 the seven following *sragdharā* stanzas correspond to *Tantrottara*, 34-40 (see above, Basic Structure of the SY); for the Tibetan text of stt. 36-38, which have been retranslated here, see below pp. 178-79 || **15** prajñā: conjecture based on H (fol. 12b), see below, p. 296, note 164; prājñāḥ: G || **16** abhāvam: conjecture; na bhāvaṃ: G || **17** before śrīhevajra° a *daṇḍa* is in G || **20** before kāma° a *daṇḍa* is in G || **21** before niḥśvāso° a *daṇḍa* is in G || **23** before antarālā° a *daṇḍa* is in G || **24** skandhāyatanādi°; skandhādiyatanādi° (later corrected): G || **25** °śūnyatā°; °śūnyātā°: G ||

dveṣasyānaṅgadṛṣṭyā bhavati nidhanatā śukravaimalyasaukhyān mānasya ghrāṇadṛṣṭyā bhavati nidhanatānāhatabrahmaghoṣāt || [36]

prāṇāyāme niruddhe bhavati hi vimalaṃ maṇḍalaṃ buddhabimbād bhūmidvandvaṃ kramād vai śirasi galahṛdor nābhiguhye ca mūrdhni |
śukreṇordhvaṃgatenāpy adhasi ca rajasānāhatabrahmaghoṣād buddhaḥ śāstā ca yasmāt trimalavirahitaḥ kāyavākcittavajraḥ || [37]

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mahādveṣatā <|> sā <ca> vajradhātvīśvarī | **śukrasya** yad **vaima-**
***lyaṃ** tena yat **saukhyaṃ** tasmāt | **ghrāṇadṛṣṭyā** nāsikopa- 4
lakṣitāntarāladeśe dṛṣṭyā **mānasya** prākṛtasya mānasya **nidhanatā**
nirāvaraṇatā | sā ca mā*makī | **anāhatabrahmaghoṣād** anāha- 5
tamahāsukhadhvanisamullāsāt <||>

prāṇāyāme bahirnirgamābhāvena dhāraṇāṅgasphuṭībhāvena **ni-**
ruddhe sati nirvikalpasa*hajacaṇḍālīsphuṭībhāvād **buddhabimbād** 6
viśvabimbād **vimala**śaśi**maṇḍalaṃ** nirmalaprabhāmaṇḍalaṃ **bha-**
vati jāyate laukikerṣyākṣayāt | sā ca tāraṇī | ṣaṭsu * cakre- 26b
ṣūrdhvaṃgatena śukreṇādhogatena rajasā 'nāhatabrahma-
ghoṣāt paramākṣaramahāsukhollāsān mātsaryanidhanatā <|> sā ca
viśvamātā | evaṃ ca praticakraṃ bhūmidvayo*palambhakrameṇa 2
dvādaśabhūmīśvaro bhavati | tathā hi guhyacakre ṣaṭśatādhi-
katrisahasraśvāsocchvāsanirodhena pramuditāvimalābhūmidvayam |
nābhicakre tathai*va nirodhena prabhākaryarciṣmatībhūmidvayam | 3
tathaiva hṛdayābje sudurjayābhimukhībhūmidvayam | kaṇṭhapadme
<'>pi dūraṅgamācalābhūmidvayam | ūrṇābje ca sā*dhumatīdharma- 4
meghābhūmidvayam | etā bodhisattvabhūmayaḥ pañcadvayāny eva
<|> tathaivoṣṇīṣacakre tu samantaprabhā buddhabhūmir jñānavatī
vajradharabhūmiś <cety> etad dvayam | evaṃ ca * ṣaṭśatādhi- 5
kaikaviṃśatisahasraśvāsanirodhena **trimalavirahita<ḥ> kāya-**
vākcittavajro dvādaśabhūmīśvaro nirvikalpadharmadeśako **bud-**
dho bhagavān iti ||

anena * krameṇa ṣaḍaṅgayogasākṣātkāreṇa bhūmyādicakraṣaṭka- 6
śuddhir darśitā | pañcacakṣuṣāṃ pratyekaṃ sambhava ucyate **śvādī-**

5 the words śirasi galahṛdor nābhiguhye ca mūrdhni appear in LKC IV, 100a, 231c; bhūmer mūrdhni dvayaṃ vai śirasi galahṛdor nābhiguhye krameṇa is also possible || **9** sā <ca>: T_1 || **10** yat; yatat (later corrected): G | ghrāṇa°: G, *Tantrottara* (Peking ed., fol. 145b5: *sna rtser*); prāṇa°: T_1 (*srog gi*) | after °dṛṣṭyā a *daṇḍa* is in G || **12** sā ca māmakī: T_1; locanā māmakī: G | after °ghoṣād a *daṇḍa* is in G || **15** before buddhabimbād a *daṇḍa* is in G || **16** before vimala° a *daṇḍa* is in G || **19** before mātsarya° a *daṇḍa* is in G || **23** prabhākary°; prabhākarī (followed by a *daṇḍa*): G || **26** pañcadvayāny eva: conjecture; in T_1 we read *lnga kho na* (= pañcaiva); pavau (preceded by a *daṇḍa*): G || **27** tathaivo°; tatathaivo° (later corrected): G ||

śvādīnāṃ māṃsacakṣuḥ prakṛtiguṇavaśād divyacakṣuḥ surānāṃ
pratyekaśrāvakāṇāṃ narahṛdayagataṃ buddhacakṣus tṛtīyam |
prajñācakṣuś caturthaṃ prabhavati vimalaṃ bodhisattveṣu
śuddhaṃ
buddhānāṃ sarvadarśī trimalavirahitaḥ pañcamo jñānacakṣuḥ ||
[38]
niḥspandānandaśukraṃ kuliśam api ca taddhāraṇād vajradhṛg vai
bījaṃ kāyasya śukraṃ jinajig iti pitā nābhicakre sukhaṃ yat |
tal lakṣyaṃ lakṣamāṇo hṛdi paramasukhaṃ nātha ārolig eva
tad vedyaṃ yena kaṇṭhe dhṛtam acalasukhaṃ vedako ratnadhṛk saḥ ||
[39]
prajñādhṛg yena tantre śirasi dhṛtam idaṃ śukravaimalyasaukhyam
uṣṇīṣe brahmarandhre ’kṣaraparamasukhaṃ ṣoḍaśānandapūrṇam |
yā prajñā niḥsvabhāvā paramaśaśikalā ṣoḍaśī pūrṇimānte
sānantā yasya vidyā śirasi sakuliśe ṣaṣṭhamo vajrasattvaḥ || [40]εε
ζζnaṣṭe candrārkabimbe ’py ubhayapathi sadā prāṇavāte niruddhe
abje vajre prabuddhe drutaśaśini mahāsūryabimbe praviṣṭe |

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nām ityādinā <|> **prakṛtiguṇavaśāj** jātiguṇa*vaśāt || 27a
idānīṃ ṣaḍaṅgayoganirāvaraṇīkṛtasya ṣaṭcakrakamalakarṇikāsthi-
tasya ṣaṭtathāgatātmakatvam āha **niḥspand**etyādinā <|> **vajradhṛg**
akṣobhyaḥ | * **jinajig** vairocanaḥ | **ārolig** amitābhaḥ | **ratnadhṛg** 2
ratnasaṃbhavaḥ | **prajñādhṛg** amoghasiddhiḥ | etena ṣaṭskan-
dhaviśuddhir uktā ||
naṣṭe bhagne **candrārkabimbe** lala*nārasanāsvakāye | **ubha-** 3
yapathi nāsāpuṭadvaye **prāṇavāte niruddhe** prāṇāpānavāyor ba-
hirnirgamābhāvāc cakrapañcakākāśasthite <|> **abje** sphuṭībhū-
ta*śūnyatābimbe bāhyāṅganāpadme vā **vajre** cittavajre bole vā 4
prabuddhe pūrvoktakrameṇotthāpite prabuddhavajra ity arthaḥ | tadā
ca **druto** yaḥ **śaśī** śukram | ta*smin **mahāsūryabimbe** sahajacaṇ- 5

7 for stt. 39-40 see also below, p. 318 | niḥ(sya)spandā°: N_c, N_k, N_t; niṣyanda: *Tantrottara* (*rgyu 'thun*); niḥsyanda: T; nispandā°: *Dhīḥ*; in MSS niṣyanda and nispanda are quite similar and often even the Tibetan translators misunderstood the word (cf. Orofino 1994b: 39-43) | taddhāraṇād: N_t, *Dhīḥ*; dhātaddhāraṇād: N_c, N_k || **9** lakṣyaṃ: N_c; lakṣa°: N_k; lakṣo: N_t || **10** acala°: N_c, N_t; acara°: N_k | saḥ: N_t, *Dhīḥ*; *deest* in N_c and N_k || **12** prajñādhṛg yena: *Dhīḥ*, N_c, N_t; prajñādhṛgena: N_k || **14** pūrṇimānte: *Dhīḥ*, N_k, N_t; pūrṇemānte: N_c || **15** sānantā: *Dhīḥ*, N_k, N_t; sānandā: N_c || **17** abje: L_2, L_3, L_4; jabje: L_1 | vajre: conjecture; vajra°: L_1, L_2, L_3, L_4 || **20** niḥspandetyādinā; niḥṣp(y)andetyādinā: G; niḥsyandetyādinā: T_1 || **24** after bhagne a *daṇḍa* is in G || **25** °vāyor; °vāyvor: G || **27** cittavajre: T_1; cihnavajre: G || **28** before prabuddhe a *daṇḍa* is in G || **29** before sahaja° a *daṇḍa* is in G ||

bhāvābhāvaikabhūte trividhabhavagate 'nāhate saṃprabuddhe
tasmin kāle sa yogī vrajati parapadaṃ na dvayaṃ yasya kiṃcit ǁ
[LKC V, 162]

prāṇāpāne niruddhe kṣubhitaśaśadharaḥ sūryabimbaṃ prayāti
abje vajre prabuddhe dravati punar asau sūryabimbārciṣā vai ǀ
vijñānaṃ jñānam ekībhavati ca marutā candrasūrye niruddhe
evaṃ caivaṃ tathaivaṃ trividham api bhaven nāparaṃ kiṃcid asti ǁ
[LKC V, 160]

cakraṃ svacchaṃ samantāt tribhava iti sukhaṃ ratnam asyaiva rāgaḥ
padmaṃ kleśakṣayo 'siḥ kuliśam api mahājñānakāyo hy abhedyaḥ ǀ
chedo 'jñānasya kartrī tv iha ṣaḍ api kulāny ebhir utpāditā ye
te 'py evaṃ veditavyāḥ kham iva samarasāḥ skandhadhātvindri-
yādyāḥ ǁ [LKC V, 101]

ḍālībimbe ādhāre **praviṣṭe** gate drute śaśini sati ǀ **bhāvā-**
bhāvaikabhūte śūnyatākaruṇābhinne **trividhabhavagate** kāya-
vāk*cittamalarahite **'nāhate** paramākṣaramahāsukhollāse **saṃ-** 6
prabuddhe sati <|> **tasmin kāle** mahāsukhodayakṣaṇe **sa yogī**
ṣaḍaṅgayogasākṣātkārī paramaṃ * padaṃ **parapadaṃ** sahajānan- 27b
dasukhapratiṣṭhāṃ **vrajati** ǀ **yasya** yogino **dvayaṃ** svaparābhi-
niveśalakṣaṇaṃ **na kiṃcid** asti ǁ

prāṇāpānavāyau **niruddhe** sati caṇḍā*lījvālayā **kṣubhito** 2
drāvito yaḥ **śaśadharaḥ** sa **sūryabimbaṃ prayāti** āliṅgayati ǀ
vajre bodhicitte <|> padmāni cakrāṇi <|> teṣu **prabuddhe**
pūrvoktakrameṇotthā*pite tathāgate ity arthaḥ ǀ **dravati** dravībhūte 3
sati ǀ druto **asau** śaśadharaḥ **sūryabimbārciṣā** saha <|> **vijñānaṃ**
jñānaṃ caikībhavati marutā saha <|> **ca*ndrasūrye ca** 4
niruddhe nirāvaraṇe sati ǀ yad bhūtaṃ paramākṣarasukhaṃ tad
vaktum aśakyatvād **evam**anubhavagamyam ekāravaṃkārātmakam ǀ
traivāci*katvena sarvathā satyatām āha ǁ 5

cihnaviśuddhir ucyate **cakram** ityādinā <|> **tribhava iti saman-**

1 °bhavagate: L_1, L_3, L_4 (cf. LKC II, 3d; III, 199a; IV, 47c; IV, 106d), Tib. trans. of LKC (L_4, p. 304: *srid par gnas pa'i*); °bhagavate: L_2; °bhayagate: T ǁ 2 yasya: L_1, L_3, G; kasya: L_2, L_4 ǁ **4** °āpāne: L_1, L_4; °āpate: L_2; °āyāme: L_3 ǀ prayāti abje: L_1, L_3, L_4; prayātiṃ ḍābje: L_2 ǁ **5** vajre pra°: conjecture; vajrapra°: L_1, L_2, L_4; vajre padmapra°: L_3 ǁ **6** niruddhe: L_1, L_3, L_4; viruddhe: L_2 ǁ **7** bhaven nāparaṃ: L_1, L_3, L_4; bhavenāparaṃ: L_2 ǁ **10** 'siḥ: L_1, L_2, L_4, V_2; si: L_3 ǀ mahājñānakāyo: L_1, L_2, L_3, L_4; tato jñānakāyo: V_2 (in the PAJS Bu-ston translates with *rdo rje dag kyang ye shes sku chen rnam par* = mahājñānakāyo) ǁ **11** kartrī tv iha: VP (ed., vol. III); kartrīvara: L_1, L_2, L_3, L_4, V_2, T, Bu-ston (fol. 212, line 1: *gri gug mchog*) ǀ ṣaḍ api: L_1, L_2, L_3, L_4; ṣaḍ api ca: V_2. In L_3 ṣaḍ api replaces an erased word of three syllables ǁ **15** trividhabhava°; tribhavabhaya°: G, T_1 ǁ **16** °vāk°; °vākti°: G ǁ **18** after °sākṣātkārī a *daṇḍa* is in G ǁ **25** druto asau; druty asau: G ǀ saha; sahaḥ: G ǁ **26** before marutā a *daṇḍa* is in G ǁ

yasmin vai jātirūpaṃ vrajati nidhanatāṃ tan mahārūpam uktaṃ
yasyāṃ saṃsāraduḥkhaṃ vrajati nidhanatāṃ sā mahāvedanoktā |
yasyāṃ saṃsārasaṃjñā vrajati nidhanatāṃ sā mahāvajrasaṃjñā
yasmin saṃsārabuddhir vrajati nidhanatāṃ vajrasaṃskāra eva ||
[LKC V, 102]
yasmin nidrādyavasthā vrajati nidhanatāṃ tac ca vijñānam uktaṃ
yasminn ajñānabhāvo vrajati nidhanatāṃ tan muner jñānam eva |

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tān mohitānāṃ pācanāya vairocanasya **svacchaṃ cakram** |
asyai*va tribhavasya **sukhārthaṃ** ratnasaṃbhavasya **ratnam** | nirā- 6
varaṇasaṃjñādharmeṇa rāgiṇāṃ mahārāgahetor amitābhasya **pad-
mam** <|> **kleśakṣaya** iti amoghasiddhe*r **asiḥ** <|> **abhedyakāya** 28a
iti akṣobhyasya **kuliśam** | **ajñānasya ccheda** iti ṣaṣṭhakulasya
kart<r>ī | **ebhiḥ** ṣaṭkulaiḥ **kham iva samarasā** nirvikāra-
rūpā*disvarūpā<ḥ |> uktaṃ ca | 2

eko <’>sau vajrasattva<ḥ> pralayaghananibho heruko vai babhūva
raudrāṇāṃ pācanārthaṃ sa ca samayajino mohitānāṃ sukhārtham |
ratneśo duḥkhitānāṃ * sa ca kamaladharo rāgiṇāṃ rāgahetor 3
vighnānāṃ dhvaṃsanārthaṃ tv asikarakamalo ’moghasiddhir ba-
bhūva || [LKC V, 90]
dveṣād yā viśvamātā prala<ya>śikhinibhā * ḍākinī sā babhūva 4
mohāt sā locanākhyā paramakaruṇayā māmakī mānahetoḥ |
rāgāt sā pāṇḍarākhyā sakalaguṇanidhis tāriṇī ce*rṣyayā sā 5
etau dvau viśvarūpau viṣayaviṣayino ’nye ca sarve babhūvuḥ ||
[LKC V, 91]
<iti> ||

jātirūpaṃ prākṛtarūpam | **saṃsāraduḥkhaṃ** prākṛtaduḥkhādi-
vedanā | evam uttaratrāpi * <|> 6

2 mahāvedanoktā: L_1, L_3, V_2; mahāvedinoktā: L_2, L_4 || 3 yasyāṃ: L_1, L_3, L_4, V_2, yasyā: L_2 || 4 °buddhir: L_1, L_3; °vṛddhir: L_2, L_4 || 6 yasmin nidrādy°: L_1, L_2, L_3, L_4, T; jāgrādy°: V_2; Bu-ston translates with *gnyid* (= nidrā); in L_3 yasmin nidrā° is the correction of yasmin nidro° | tac ca: L_1, L_3, V_2; yac ca: L_2, L_4 || 7 muner: L_1, L_3, L_4, V_2; mune: L_2 | eva: L_1, L_2, L_3, L_4; eka: V_2 || 8 pācanāya; locanāya (later corrected): G || 11 before amoghasiddher a *daṇḍa* is in G | abhedya°; abhyedya (followed by a *daṇḍa*): G || 12 akṣobhyasya; akṣobhyakṣosya (later corrected): G | ṣaṣṭhakulasya: conjecture based on the meaning and on T_1 (*rigs drug*); ṣaṣṭhandalasya: G || 15 babhūva; babhūvaḥ (later corrected): G || 17 rāgahetor: L_1, L_3, L_4, G; rājahetor: L_2 || 18 babhūva; L_1, L_3, L_4, G; babhūvaḥ: L_2 || 21 mohāt sā: L_1, L_2, L_3, L_4; mohātmā: G || 22 rāgāt sā: L_1, L_2, L_3, L_4; rāgātmā: G | cerṣyayā: L_1, L_3, L_4, G; cerkṣayā: L_2 || 23 viśvarūpau: L_1, L_3, L_4, G; viśvarūpo: L_2 | °viṣayino ’nye: L_1, L_2, L_3, L_4; °viṣayiṇau ye: G ||

ete vairocanādyāḥ paramajinavarāḥ ṣaḍvidhāḥ ṣaṭkulāni
anye ṣaḍdhātubhedā avaniśikhipayomārutākāśaśāntāḥ ||
[LKC V, 103]

yasyāṃ mohaḥ samasto vrajati nidhanatāṃ locanā sā dharitrī
yasyāṃ mānaḥ samasto vrajati nidhanatāṃ māmakī sāmbha eva |
yasyāṃ rāgaḥ samasto vrajati nidhanatāṃ pāṇḍarā sā haviḥ syād
yasyām īrṣyā samastā vrajati nidhanatāṃ tāriṇī sānilaś ca ||
[LKC V, 104]

yasyāṃ dveṣaḥ samasto vrajati nidhanatāṃ vajradhātvīśvarī khaṃ
yasyāṃ mātsaryaṃ sarvaṃ vrajati nidhanatāṃ viśvamātākṣaraṃ sā |
dṛṣṭādṛṣṭaṃ hi rūpaṃ manasi nabhasi vai paśyate yaḥ sa cakṣur
dūrāc chabdaṃ śṛṇoti prakaṭam iva mahāśrotram etaj jinasya ||
[LKC V, 105]

sarvaṃ gṛhṇāti gandhaṃ paramasukhakaraṃ sā sunāsā vibhoś ca
sā jihvā yā svacandrāmṛtam api ca sadā svādate saukhyadaṃ ca |
vajrasparśaṃ samantād api harati sadā vajrakāyendriyaṃ tat
prajñopāyaprasaṅgād viśati samasukhe yo manaḥ so 'sya dharmaḥ ||
[LKC V, 106]

ete ṣaḍbhedabhinnā viṣayaviṣayino bodhisattvāḥ sabhāryā

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dṛṣṭādṛṣṭaṃ vyavahitāvyavahitam | **manasi nabhasi** acittacitte || **samasukhe** akṣarasukhe | **dharmo** dharmadhātuḥ | etenaitad uktaṃ

sarvataḥ pāṇipādādyaṃ sarvato <'>kṣiśi*romukham | 28b
sarvataḥ śrutimān loke sarvam āvṛtya tiṣṭhati ||

iti ||

1 ṣaḍvidhāḥ: L_1, L_3, L_4, V_2; ṣaḍvidhā: L_2 || 2 avaniśikhipayo°: L_1, L_3, L_4, V_2; avatiśikhipayo°: L_2 || 6 sā haviḥ: L_1, L_3, L_4; sā bhaviḥ: L_2 || 7 tāriṇī: L_1, L_3, L_4; tāraṇī: L_2 || 9 khaṃ: L_1, L_3, T; sā: L_2, L_4 || 10 yasyāṃ: L_1, L_3, L_4; yasyā: L_2 | mātsaryaṃ sarvaṃ: L_1; mātsaryasarvam: L_2, L_4. In L_3 sarvaṃ replaces an erased word of three syllables | °ākṣaraṃ: L_1, L_2, L_3, L_4. In L_3 °ākṣaraṃ seems to be the correction of °ākṣarā or °ākṣarāṃ || 12 etaj: L_1, L_3, L_4; evaj: L_2 || 14 sunāsā: L_1, L_3; sutā sā: L_2, L_4 || 15 svacandrāmṛtam: L_1, L_2, L_3; sucandrāmṛtam: L_4. In L_3 a syllable between °āmṛ and tam is erased | api ca: L_1, L_2, L_3, L_4. In L_3 ca is a later addition || 16 api harati: conjecture; apaharati: L_1, L_2, L_3, L_4 || 17 sama°: L_1, L_2, L_4; śama°: L_3 || 19 ete: L_1, L_2, L_3, L_4. In L_3 ete is the correction of te | bodhisattvāḥ: L_1, L_2, L_3, L_4. In L_3 it is the correction of bodhisattvā | sabhāryā: L_1, L_2, L_3, L_4. In L_3 a syllable between sa° and °bhāryā has been erased || 23 on this stanza see below, p. 303, note 182 | pāṇipādādyaṃ: H (fol. 9a7, fol. 12b3), *Subhāṣitasaṃgraha* (ed., p. 42), AKU (ed., p. 138), SU*Pañjikā* (ed., p. 69); pāṇipādārthaṃ: G ||

bimbe rūpādayo 'mī jinavaraviṣayāḥ ṣaṭprakārāḥ samantāt |
svacchājātāniruddhāḥ paramasukhakarānāvilā jñānagamyā
nānyo grāhyas tridhātau tu sakalajagataś cendriyadvāragamyāḥ ||
[LKC V, 107]

buddhānām apy agamyā tv aparimitaguṇā buddhanirmāṇamāyā
ātmānaṃ darśayantī tribhuvananilaye śakrajālaṃ yathaiva |
nānābhāvair vibhinnā sajinasuranṛṇāṃ svasvacitte praviṣṭā
eṣānutpannadharmā payasi nabha iva bhrāntidotpattir atra ||
[LKC V, 98]

krodhā buddhāḥ sadevyaḥ khalu rasakuliśā bhūmigarbhādayaś ca
pratyakṣāḥ khe bhavanti pramuditahṛdayā yoginaḥ siddhikāle |
pratyūṣe cārdharātre bhavati śaśidine ceṣṭasiddhiś ca tasya
ratnair vā puṣpavṛṣṭir bhavati bhuvitale kālayogāt prakṛṣṭā ||
[LKC V, 163]

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bimbe 'kṣarasukhe **rūpādayo 'jātāniruddhā** iti | **anāvilāḥ**
kāyavākcittakaluṣair anākulā<ḥ |> * **jñānagamyāḥ** paramākṣara- 2
vedyā<ḥ> | **indriyadvāragamyā** grāhyā nānye <iti śeṣaḥ ||
buddhair **agamyā** eveti pariganayitum aśakyatvāt> | uktaṃ ca |

jayati sukharāja ekaḥ kāraṇarahitaḥ sadodito jagatām |
yasya ca nigadanasama*ye vacanadaridro babhūva sarvajñaḥ || 3

buddhasya vajradharasya **nirmāṇamāyā** viśvamātā **buddha-
nirmāṇamāyā** <|> **śakrajālam** indrajālam | yathā **payasi
nabho**darśa*naṃ bhrāntaṃ tadvad **utpattir** evā**tra bhrāntidā** <||> 4
rasakuliśāḥ ṣattathāgatā **bhūmigarbhādayaḥ** kṣitigarbhādayaś
ca <|> **siddhikāle** mahāmudrāsiddhikāle <|> **pratyūṣe** * 'ruṇodga- 5

1 bimbe: G, T; viśve: L_1, L_2, L_3, L_4, the Tib. trans. of LKC (L_4, p. 289) (*sna tshogs*) || **2** °sukhakarānāvilā: L_1, L_2, L_3, L_4. In L_3 a syllable between °karā° and °nāvilā has been erased | °gamyā: L_2, L_4; °gamyāḥ (without normalizing the *sandhi*): L_1, L_3 || **3** grāhyas: L_1, L_2, L_4; grāhyās: L_3 | °jagataś cendriyadvāragamyāḥ: L_1, L_3; °jagac cendriyadvāramasyāḥ: L_4; °jagac cendriyadvāramasyā: L_2 || **6** tribhuvana°: L_1, L_2, L_4; tribhuva°: L_3 | yathaiva: L_1, L_2, L_4; tathaiva: L_3 || **8** eṣānutpanna°: L_2, L_3, L_4; eṣām utpanna°: L_1 | atra: L_1, L_3, L_4; etra: L_2 || **11** °hṛdayā yoginaḥ: L_1, L_3, L_4; °hṛdayāginaḥ: L_2 || **12** °ūṣe: L_2, L_3, L_4; °uṣe: L_1 || **13** prakṛṣṭā: L_1, L_3, VP ed.; prahṛṣṭā: L_2, L_4 || **15** after bimbe in T_1 we find *gzugs brnyan la* (= pratibimbe) || **17** iti śeṣaḥ... aśakyatvāt: conjecture based on T_1 (see below, p. 232) || **19** this st. (*āryā*) *deest* in T_1. Nāropā and Sādhuputra Śrīdharānanda attribute it to Saraha (cf. SUṬ, ed., p. 63; SU*Ṭippaṇī*, Gnoli 1997b: 143). It is also quoted in the comm. by Advayavajrapāda on Saraha's *Dohākoṣa* (Bagchi 1938: 98). It is the opening verse of the VBhATS by Yoginīcintā (*Guhyādyaṣṭasiddhisaṃgraha*, ed., p. 169) | jayati: VBhATS, SUṬ; sa jayati: G, *contra metrum*; jayatu: SU*Ṭippaṇī* || **21** after viśvamātā a *daṇḍa* is in G || **23** after tadvad a *daṇḍa* is in G || **25** pratyūṣe; pratiuṣe: G ||

ηηasminn ādibuddhe vajrapadaṃ prakaṭam uddeśanirdeśapratinirdeśair bhagavatā prakāśitam | asyaiva sādhanāya mahāmudrābhāvanā dhūmādinimittamārgaḥ prakāśitaḥ |

śūnya ekāgramanaḥ kṛtvā dinam ekaṃ parīkṣayet |

iti | ato bhagavato vacanāt paramādibuddhe vajrapadaṃ mahāmudrābhāvanāmārgo dhūmādikaḥ prakaṭaḥ | na gurupāramparyakrameṇāgataḥ | nādhiṣṭhānaṃ gurvājñayeti | asya ca mārgasya pratyayo 'sti aharniśaṃ **dinam ekaṃ parīkṣayed** iti bhagavato vacanāt | iha na cānyan mantrādisādhanaṃ dhūmādinimittaṃ vihāya dinenaikena yoginā parīkṣaṇīyam | nimittam api tridhā | ādinimittaṃ madhyanimittam antanimittaṃ ceti | ādinimittaṃ dhūmādimārgaḥ ṣaḍaṅgayogena bimbaniṣpattir akṣarakṣaṇalābhaḥ | madhyanimittaṃ paramākṣarakṣaṇair aṣṭādaśaśatair ādibhūmilābhaḥ | pañcābhijñā 'dṛṣṭārthasaṃdarśanaṃ laukikasiddhiprāptir iti | antanimittaṃ buddhatvaṃ vajradharatvam ekaviṃśatisahasraiḥ ṣaṭśatādhikaiḥ paramākṣarakṣaṇair dvādaśabhūmilābhān mahāmudrāsiddhir iti | etad vajrapadādikaṃ nimittapūrvakaṃ prakaṭaṃ tantrarāje paramādibuddhe bhagavatā deśitam |ηη

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mavelāyām **ardharātre ca** | tasyāpi siddhikālatvāt | **śaśidine** pūrṇāvamasyām <|> **iṣṭasiddhir** mahāmudrāsiddhiḥ | **kālayogāt** tripakṣatrivarṣa*yogāt || 6

vajrapadaṃ tattvapadam | **adhiṣṭhānam** āveśalakṣaṇam | **śrīmadādibuddhādinānātantrāṇām** iti **ādi**śabdena śrīsamājasaṃvarahevajraḍākinīvajrapañjarāṇāṃ sa*ṃgrahaḥ || 7

bhaktir yasya gurau kṛpā ca kṛpaṇe sevāryamañjuśriyāṃ
prauḍhiḥ prākṛtagītayor atitarāṃ śaktiś ca dharmaśrutau |
tasya śrīvarapālanāyaka iti khyātasya dharma*sthiter 29a
bhūyo <'>dhyeṣaṇayā ṣaḍaṅgabharaṇī sṛṣṭā mayā ṭippaṇī ||

kṛtvā ṣa<ḍa>ṅgayogasya ṭippaṇīṃ prāpi yan mayā |
śubhaṃ tenākhilo lokaḥ prāpnuyāt paramā*kṣaram || 2

4 the first *pāda* of the verse is hypermetrical || 7 nādhiṣṭhānaṃ: G; cf. also PAJS (ed., p. 88); nādhiṣṭhāni: VP ed., V_1, V_3, T || 9 dhūmādinimittaṃ: V_1, VP ed.; dhūmādininimittaṃ: V_3 || 10 dinenaikena: V_1, VP ed.; dinaikena: V_3 || 11 madhyanimittam: V_3, VP ed.; madhye nimittam: V_1 || 12 bimbaniṣpattir: V_3, VP ed.; nimbaniṣpattir: V_1 || 14 °saṃdarśanaṃ laukika°: V_3, VP ed.; °saṃdarśanalaukika°: V_1 || 17 nimittapūrvakaṃ: V_3, VP ed.; nimittaṃ pūrvakaṃ: V_1 || 20 pūrṇāvamasyām; pūrṇamāsyām: G || 23 before ādiśabdena a *daṇḍa* is in G || 25 bhaktir... the metre is *śārdūlavikrīḍita* | °śriyāṃ; °śrīyāṃ: G || 26 prauḍhiḥ; proḍhiḥ: G || 29 kṛtvā... the metre is *anuṣṭubh* | prāpi: conjecture; prāpti: G ||

śrīmadādibuddhādinānātantrāṇāṃ ṣaḍaṅgayogaḥ samāptaḥ | *kṛtir iyaṃ paṇḍitānupamarakṣitapādānām* ||

ṣaḍaṅgayogaṭippaṇī samāptā | kṛtir iyaṃ mahāpaṇḍitaraviśrījñānapādānām ||

1 śrīmad°...°pādānām: the text has been retranslated from T (*dpal ldan mchog gi dang po'i sangs rgyas la sogs par rgyud sna tshogs pa* [D. 303a, 1] *rnams kyi rnal 'byor yan lag drug rdzogs so // 'di ni mkhas pa dpe med pas gsungs pa'i zhabs kyis mdzad pa'o*) | śrīmadādibuddhādi°: conjecture based on G; in T we read *dpal ldan mchog gi dang po'i sangs rgyas la sogs par* (= śrīmatparamādibuddhādi°) ||

Transcription of the Tibetan Text

sByor ba yan lag drug pa
dPe med pas bsrungs pa

[P. 320b, 7; D. 285b, 5] | rgya gar skad du | ṣa ḍaṃ ga yo ga | bod skad du | sbyor ba yan lag drug pa |

dpal dus kyi 'khor lo la phyag 'thsal lo | |

[α]| kun la sgrib pa sprin gyi dra ba bsal ba la | | rnam rtog rlung gi grangs rnams ma lus nub gyur pa'i | | rang gi nam mkha'i khams su shar pa'i 'od bzang can | | 'jig rten dbang phyug zla ba gang bas gsal gyur cig | [ka]

| gang zhig [P. 321a] 'khor zhi'i dmigs pa bral yang de dag las ni tha dad med cing khyab pa'i bdag | | stong pa yin yang 'di ni brtse ba'i rang bzhin gnas pa las ni 'das kyang sa dbang phyug | | rtogs[1] ldan rnams ni ma lus bde ba rgyas par byed kyang rtog pa spangs shing 'gro med mgon | | sems dang bral ba 'char ba 'ga' yis 'gro ba'i sems la rgyan du byed gyur cig | [kha]

| cung zad rtog pa'i yongs[2] 'dzin gdon bzhin nyams pa'i ched du 'dzin pas bcings pa [D. 286a] ste | | de gtong bab col du ni spangs shing shin tu yun ring thar ba med par lhung ba kye | | de ltar dam pa'i lam la bslad la gang gis nam mkha'i gzugs brnyan sems las rnam 'das shing | | mkha'[3] dang brtse ba'i bdag nyid ston pa'i bla ma mchog la dga' bas rtag tu phyag 'tshal lo | [ga]

| de phyir rang gi rtogs[4] pa sgrogs pa kho na de lta bur | | gyur pa'i[5] bla ma'i bdag nyid chen po sgrogs pa ste | | gang phyir 'bar ba'i gzugs can me ṇi med pa na | | du ba'i rtse mo yang dag 'phyur ba rtogs[6] pa med | [gha]

[1] D: rtog. [2] D: yangs. [3] D: mkhas [4] D: rtog. [5] D: gyur pa. [6] D: rtog.

| bdag gi rtogs[1] pa'i nga rgyal skyon gyi rgyun min te | | rab tu 'jug byed nyid kyis gzhan don sgrub par byed | | smra ba po las rjod[2] pa nges pa med pa na | | skye bo 'dod pa 'grub pa'i ched du ji ltar 'jug | [ṅa]

| drang don rtogs pas khengs pa'i mkha'[3] pa lam rnams spangs pa'i sngags pa ngan pa rnams | | shes rab dman pa nyid kyis sgrub pa'i sgo nas 'gag[4] pa rnams kyang rig mi byed[5] | | rdo rje 'dzin dpal bka' yis 'gro ba gsum rnams dang ched khyab bdag 'jam dpal gyis | | bcom ldan dus kyi 'khor lo'i nyung ngu'i rgyud ni rab tu gsal ba'i tshig gis gsungs | [ca]

| gang la dpal ldan thugs rje chen po bcom ldan 'jig rten dbang phyug sprul pa des | [P. 321b] | thams cad don can shin tu gsal ba'i tshig gis rgyas 'grel dri ma bral 'od mdzad | | des gsal byas pa'i sangs rgyas rin chen snying po bsod nams bdag nyid las thob nas | | nges pa'i don gyi bdud rtsi brten[6] pas srid pa'i dug rnams 'joms byed dga' bar byed | [cha]

| shes bya'i tshogs rnams kun gyi gzhi rten btsam[7] ldan kun mkhyen mtshan gyi rjes mthun dang | | dam pa de nyid rin chen chu gter gang du dbang phyug la sogs rtsa ru bshad | | gang du shes rab pha rol[8] phyin pa 'ang mtha' dag 'du ba'i rnam rtog ljon shing rnams | | rab tu 'jig byed nam mkha' las byung sangs rgyas dag pa'i bdag nyid skye[9] byed ma'o | [ja]

| dri ma med pa'i nam mkha' gang la sprul pa mig 'byed la | | thugs rje chen po rgyas pas brlan pa bsam [D. 286b] pa'i brten za las | | yod dang med dang gnyis ka dngos po[10] dngos med 'byed pa bral | | stong pa nyid kyi rjes 'gro du sogs ma lus blo bur[11] 'char | [jha][α]

de ltar rdzogs pa'i rim pa gsal bar byed pa phyag rgya chen po'i lam bsgom pa'i rjes su mthun pa dpal dang ldan pa'i rgyud dang po'i sangs rgyas la sogs par gsung rab rin po che yang dag par rdzogs pa'i sangs rgyas nyid kyi 'bras bu ster bar byed pa rnams yang dag par bsdu bar bya'o | | gang sangs rgyas rin chen za ma tog rgyud kyi rgyal po dang po'i sangs rgyas su gsungs pa |

[β]| gang phyir a sogs ka sogs ri bong can dang nyin byed gcig nyid rdo rje can gyi gdan min shing | | hūṃ yig nyid kyis mtshan ma dang ni yongs su

[1] D: rtog. [2] D: brjod. [3] D: mkhas. [4] D: dgag. [5] D: byad. [6] D: bsten. [7] D: bcom. [8] D: rol tu. [9] D: skyed. [10] D: dngos po *deest.* [11] D: glo bur.

gyur pa gzhan pa kha dog gzugs ni mi 'dod de | | 'gyur ba med pas bskyed[1] 'gyur ba nyams par gyur pa mchog gi dbang po rnams dang ldan pa ni | | rnam pa kun ldan thig le mtha' dag rgyal ba'i bdag po sna tshogs sgyu ma 'dzin pa 'di la'o | [LKC V, 127][β]

gang gi [P. 322a] phyir de ltar[2] yin pa de'i phyir [γ]mchog tu mi 'gyur ba'i bde ba sgrub par byed pa la mngon par dga' ba'i rnal 'byor pa bla ma dam pa'i man ngag thob pa | gdug pa'i grogs yongs su spangs pa du ba la sogs pa'i mtshan ma yongs su bsgoms pa las dang po pa dbu ma rnam par sbyangs pa | | sems can thams cad la bu gcig pa lta bur mchog tu brtse ba'i sems rjes su bcings pa | 'jig rten[3] 'jig rten las 'das pa'i bden pa la brten pa | bu dang chung ma la sogs pa dang rang gi lus la ltos pa med pa | | tshogs khang[4] dang[5] gtsug lag khang dang bla ma'i rdzas nye bar long[6] spyod pa las phyi rol du gyur pa | sangs rgyas dang byang chub sems dpa'i lam la brten pa | byams pa dang snying rje dang dga' ba dang btang snyoms te tshangs pa'i gnas bzhis rnam par gnas pa | zhi ba la sogs pa'i 'jig rten pa'i dngos grub sgrub pa la mngon par dga' ba spangs pa | thams cad mkhyen pa'i go 'phangs[7] la gnas par 'dod pa | dkyil 'khor gyi 'khor lo la sogs pa rnam par rtog pa'i sgom pa yongs su spangs pa | nam mkha'i khams la rnam pa [D. 287a] thams cad pa stong pa nyid me long la pra phab pa bzhin du ma skyes pa'i chos nges pa[8] mthong ba | rang gi sems kyis spros pa'i snang brnyan nam mig yor rmi lam dang mtshungs pa nyid du sems pa | rdul phra rab tshogs pa'i bdag nyid kyi chos rnam par dpyad bas stong pa chad pa'i stong pa[9] nyid ring du byas pa | nang gi bde ba rang rig par bya ba'i chos la rjes su chags pa | phyi rol gyi dbang po'i rang rig par bya ba'i bde ba'i chos yongs su spangs pa | shes rab dang thabs kyi bdag nyid can gyi byang chub kyi sems brtan par byed pa la[10] gcig tu mkhas pa | mchog tu mi 'gyur ba'i bde ba chen po'i shes rab ye shes kyi lam gyi man ngag [P. 322b] thob pas rten dang brten pa mtshan ma dang kha dog dang phyag dang dbyibs dang dkyil 'khor gyi lha yongs su brtags pa'i chos mi 'dod do zhes pa'o[γ] | | de bzhin du |

| [δ]sna tshogs rnam rtog la sogs lam gyis ni | de nyid de bzhin gshegs pas gang gsungs pa | | bzhi la rab tu dbye ba'i bcu drug can | lam dang bral bas thob pa ma yin no | [1]

[1] D adds cing. [2] D: 'di ltar. [3] D adds dang. [4] D: gang. [5] D: dang *deest.* [6] D: longs. [7] D: 'phang. [8] D: par. [9] D: la. [10] D: lam.

| bskyed pa'i rim pas gsungs pa'i[1] hūṃ dang ni | phaṭ yig la sogs rtogs[2] pa dang bral ba | | rdzogs pa'i rim pa'i rnal 'byor de nyid ni | de kho na yi sgrub thabs gzhan yod min | [2]

| ji ltar me ni shing la rtags[3] gnas kyang | bcad dang dbye ba'i thabs kyis mi mthong ste | | gtsub shing gtsub stan[4] lag pas bsrub[5] pa las | de la gnas pa yang ni mthong 'gyur ba | [3]

| de bzhin sems kyi snang bar rtog pa yi | bsgom pa'i thabs rnams kyis ni mi mthong ste | | de nyid du 'di la la nā dang ni | ro ma gcig tu sbyor bas[6] mthong par 'gyur | [4]

| du ba la sogs mtshan ma rnams kyang ni | srog rtsol gyis ni dbu mar 'bab[7] pa dang | | rig ma'i brtul zhugs kyis ni rdo rje ni | ltung min de bzhin steng du khu ba ste | [5]

| lam 'di rnams kyis sangs rgyas rnams kyi ni | bde ba mchog tu 'gyur ba med ces pa | | mngon par sgrub pa 'am pho nya mo kun gyi[8] | lhan cig skyes pa rnal 'byor pas thob[9] 'gyur | [6]

| gzugs la sogs par[10] rtog pa[11] dkyil 'khor gyi | 'khor lo sgom pa[12] goms par gyur pas [D. 287b] ni | | 'jig rten pa yi dngos grub 'grub 'gyur gyi | 'dod pa'i dngos grub chen po ga la zhig | [7]

| gang rnams sems can rnams la brtse ba yis | gzhan kyi[13] bya ba dge ba rtag brtson pa'i | | slob ma dag pa rnams la lam rnams ni | bla ma dam pa'i drin las 'byung ba yin | [8]

| lam bzang[14] rin chen 'di ni bag med kyi [P. 323a] | sems can gzhan pa rnams la byin pa na | | rang khyim dgon pa rnams su rab zhags[15] la | yul ngan chom rkun rnams kyis 'phrog par byed | [9]

| the tshom 'gyod pa dag dang gnyid dang ni | le lo rgod pa'i chom rkun rnams kyis kyang | | gnyen 'dun 'thibs po'i nang du zhugs pa yi[16] | lam bzangs rin po che ni 'phrog par byed | [10]

[1] It is evidently a mistaken reading of the Sanskrit original (*utpattikramam uktam* instead of *utpattikramamuktam*). [2] D: rtog. [3] D: rtag. [4] D: gtan. [5] D: bsrubs. [6] D: ba. [7] D: 'gag. [8] D: kyi. [9] D: 'thob. [10] D: pa. [11] D: par. [12] D: bsgom pa. [13] D: gyi. [14] D: bzangs. [15] D: zhugs. [16] D: na.

| srog gcod ma byin gzhan gyi bud med dang | brdzun dang tshig rtsub dang ni phra ma dang | | 'khyal bar gyur pa'i tshig dang brnab sems dang | gnod sems lta ba ngan pa'i chom rkun dang | [11]

| yod pa'i sdig dang nye ba'i sdig pa dang | gsod 'khu dbang po kun nas chags pa ste | | chom rkun lnga pa[1] lnga po 'di rnams kyis | rin po che ni rtag tu 'phrog par byed | [12]

| shin tu bza' dang btung dang sna tshogs pa'i | longs spyod du ma'i chom rkun de rnams kyis | | brtson 'grus ldan du zin kyang bag med cing | brgyal[2] bar gyur pa nyid la 'phrag[3] par byed | [13]

| gang phyir rang nyid rtog pa po min pa | rin thang chen por 'gyur ram shes ched du | | g.yon can gzhan la ston pa min zhes pa'i | de'i[4] tshig gis rin chen 'dor bar byed | [14]

| gang rnams na[5] chen bzang po rig pa rnams | rin cen[6] chen po yongs su rtog tu gzhug | | de rnams kyi[7] ni rnam ngag dag rnams kyis | rang gi rin chen rnam par shes par bya | [15]

| rdzogs sangs rgyas dang byang chub sems dpa' dang | pha dang ma dang bu mo sring mo dang | | bu dang spun zla 'dod pa'i chung ma yi[8] | gzugs rnams kyis ni bdud rnams gegs byed do | [16]

| de phyir bla ma dam pas gnang ba yi | lam bzang[9] rin chen slob ma rnams kyis ni | | chom rkun rtsa lag yong su btang[10] byas te | 'dang[11] pas shin tu legs par sba bar bya | [17]

| dpa' bo'i [P. 323b] rim pa bdag [D. 288a] byin brlab[12] pa yi | rim pa 'ang thar pa'i ched du lam ma yin | | shes[13] tu rnam dag rim pa gcig pu ni | thar pa'i ched du sangs rgyas rnams kyis bstan | [18]

| mtshams med lnga po byed pa rnams kyang ni | dbang bskur don ni bde ba gang zhig gis | | thabs dang shes rab bdag nyid rgyud du ni | rgyal ba'i dbang pos yang dag gzung bar 'gyur | [19]

[1] D: pa'i. [2] D: rgyal. [3] D: 'phrog. [4] D: de yi. [5] D: rin. [6] D: chen. [7] D: kyis. [8] D: yin. [9] D: bzangs. [10] D: gtang. [11] D: 'bad. [12] D: rlabs. [13] D: shin.

| dpa' bo'i rim ni phyi rol la min te | lus la srog zad nyid la 'di gsungs so | | bdag byin brlab[1] pa'i rim po[2] stong pa la | khams gsum po ni mthong bar gyur pa'i mig | [20]

| 'khor ba snying po med de zad gyur pa | de las skyes bu'i sangs rgyas nyid 'brus[3] bu | | chu shing gi ni 'bras bu smin pa dag | chu shing nyams las yang dag 'byung ba bzhin | [21]

| sdig srin dang ni shing srin sems can rnams | gang la[4] byung ba de rnams des nyams byed | | de bzhin rnal 'byor rnams kyi sems des ni | sgyu ma rnam par nyams par byed par 'gyur | [22]

| gnyis med g.yo ba med dang gnyis rtogs[5] med | 'dod dang mchog tu mi 'gyur 'dod chags che | | dngos dang dngos po med[6] pa dang | ye shes dang ni sems pa kun tu bzang | [23]

| sgra 'thab med dang sgra che ba dang ni | lhan skyes dpal ldan byang sems thig le 'dzin | | dpal ldan dus kyi 'khor lo rdo rje dang | shes rab thabs kyi bdag nyid rnal 'byor ro | [24]

| de ltar rdo rje'i rnal 'byor gang zhig dpag med bde gshegs rnams kyis bsten cing[7] brtan pa dang | | byang chub sems dpa' rdo rje mchog 'dzin gsang sngags rig pa kun gyis yang dag bsdus gyur pa'o | [25]$^{\delta}$

$^{\varepsilon}$| dang por yang dag brten[8] par bya ba bla ma 'ang dam tshig ldan zhing rdo rje'i theg la[9] lhag par gnas | | de kho na nyid sgom zhing ma chags dri ma rnams[10] bral bzod pa'i ngang tshul [P. 324a] lam la 'jug | | slob ma rnams la lam ni sbyin byed dmyal ba'i 'jigs 'phrog de nyid las ni tshangs spyod ldan | | bdud rnams la ni rdo rje'i dbugs pa[11] de yang 'dzin ma'i gzhi la rdo rje sems dpar rab grags pa'o | [LKC III, 2]

[D. 288b] | lha'i[12] dmigs pa gang yin mngon sum dang ni rjes su dpag pa rnam gnyis 'dir 'gyur te | | mngon sum de kho na nyid sbyor las mkha' la skar ma bzhin du du ma longs spyod rdzogs pa'i sku | | mngon sum min na rjes su dpag pa shi ba'i lus bzhin de kho na nyid min pas rtags[13] pa gang | | de ni ri mo sogs la blta bya yongs su ma smin blo can rnal 'byor rnams kyi sgom pa'i don | [LKC IV, 232]$^{\varepsilon}$

[1] D: rlabs. [2] D: pa. [3] D: 'bras. [4] D: las. [5] D: rtog. [6] D adds las 'das. [7] D: zhing. [8] D: bsten. [9] D: pa. [10] D: rnam. [11] D: dbyug pa. [12] D: lha yi. [13] D: rtag.

[ζ]'dir sems can rnams kyi bsams[1] pa'i dbang gis rnal 'byor pa rnams kyi lha'i dmigs pa gang yin mngon sum dang ni rjes su dpag pa rnams kyis[2] gnyis su 'gyur ba ste | mngon sum dang rjes su dpag pa de dag las mngon sum gang yin pa de[3] ni de kho na nyid kyi rnal 'byor gyis mkha' la skar ma bzhin du 'gyur te | skar ma'i tshogs bzhin du du ma longs spyod rdzogs pa'i sku zhes pa ni sha la sogs pa'i mig gis gzung bar bya ba srid pa gsum dang dus gsum[4] rmi lam dang sgyu ma dang mtshungs pa'o | | 'dir dang por las dang po pa'i rnal 'byor pas mngon par shes pa med par sha'i mig gis gzugs brnyan mthong ngo | | de nas mngon par shes pa'i mtshams kyi dbang gis lha'i mig gis mthong go[4] | | de nas 'dod chags dang bral ba'i mtshams kyi dbang gis sangs rgyas kyi spyan gyis gzigs so | | de nas byang chub sems dpa'i mtshams kyi dbang gis shes rab kyi spyan gyis gzigs so | | de nas yang dag par rdzogs pa'i sangs rgyas kyi mtshams kyi dbang gis ye shes kyi spyan gyis gzigs te | lhag ma kun las rnam grol zhing | | zhes so | | [P. 324b] de ltar de bzhin gshegs pa'i sha la sogs pa'i spyan lnga po rnams ni stong pa nyid gzigs pa'i ched du gsungs te | | sems can gzhan rnams ni stong pa nyid lta ba'i yul dmus long ngo zhes pa de kho na nyid sgom pa'i nges pa'o | | de kho na nyid ma yin pa'i sgrub par byed pa la mngon sum min na rjes su dpag pa shi ba'i lus bzhin | de kho na nyid min pas brtags pa gang | | de ni ri mo sogs la blta[5] bya | | zhes pa ni sangs rgyas dang byang chub sems dpa' rnams kyi ri mo dang sku gzugs byas pa dang lugs ma 'am dkyil 'khor gyi 'khor lo bris nas nges pa'i rnam par blta bar bya ste | byis pa'i rnal [D. 289a] 'byor pa dman pa rnams kyi sgom pa'i don du'o zhes pa rnam par rtog pa sgom pa'i nges pa'o | |[ζ]

[η]| bdud rtsi lnga la sogs dang chu gter rdo rje rnams dang sngags kyi bzlas pa sogs kyis[6] bsnyen pa ste | | so sor sdud pa sogs dang rdo rje padma las skyes bdud rtsi yis ni nye bar[7] sgrub par 'gyur | | dga' ba la sogs rnams kyis rdo rje gsum dang chu skyes ro mnyam gyur pa bsgom[8] pa sgrub par 'gyur | | shes rab 'grogs[9] la 'pho[10] med 'gyur ba[11] phra mo'i rnal 'byor dag las nges par sgrub pa chen po'o[12] | [LKC IV, 113][η]

[ϑ]'dir las dang po pas dang por sgrub thabs kyi cho gas bsnyen pa byas te | phyi rol du bdud rtsi lnga ni bshang ba la sogs pa'o | | sogs pa'i sgras go ku la sogs pa ste | lha mnyes pa'i don du de rnams zos pas bsnyen pa'o | | nang du bdud rtsi lnga ni phung po lnga rnams so | | sogs pa'i sgras ni dbang po

[1] D: bsam. [2] D: kyi. [3] D: de *deest.* [4] D: dus gsum *deest.* [4] D: ngo. [5] D adds bar. [6] D: kyi. [7] D: ba'i. [8] D: sgom. [9] D: sbyar. [10] D: 'pho ba. [11] D: med pa'i. [12] D: chen por 'gyur.

lnga rnams sgron ma lnga'o | | de rnams la ltos pa med pa ni bsnyen pa ste | | lus dang rdzas la sred pa yongs su spangs pa'o | | bsnyen pa des lha rnams mchog ster bar 'gyur gyi bshang ba la sogs pa zos pas ni ma yin no | | chu gter rdo rje rnams [P. 325a] kyis zhes pa lus kyi longs spyod la ltos pa med pa dang | | ngag gi longs spyod la ltos pa med pa dang | sems kyi longs spyod la ltos pa med pa dang | 'phro[1] ba'i longs spyod kyi bde ba la ltos pa med pa ste lus dang ngag dang sems dang tshangs par spyod pa'i sdom pa'o zhes pa'i don to | | 'dis lha mchog sbyin par 'gyur gyi srid pa'i longs spyod la chags pas ni ma yin no zhes so | | sngags kyi bzlas pa sogs kyis zhes pa la | | 'dir sngags kyi bzlas pa zhes bya ba ni srog sdom pa ste | sogs pa'i sgras ni dbyung ba dang dgang ba dang | bum pa can gyi rnal 'byor ni rtag tu bsnyen pa'o | | des lha mchog ster bar 'gyur gyi srog ma bsdams pas ni ma yin no zhes pa'i[2] nges pa'i don to | | drang ba'i[3] don gyis bgrang phreng la sogs pas bzlas pa la sogs pa bya ste | | thun mong gi dngos grub kyi don du'o |

| da ni nye ba'i bsgrub pa brjod par bya ste | | so sor zhes pa la sogs pa'o[4] | | so sor sdud pa zhes pa la 'dir 'khor ba pa[5] rnams kyi sdud pa mig [D. 289b] la sogs pa'i dbang po rnams kyis gzugs la sogs pa'i yul 'dzin pa'o | | de yongs su spong ba ni so sor sdud par brjod par bya ste | stong pa nyid kyi gzugs la mig la sogs pa'i[6] gzhan rnams kyis yul 'dzin pa ni nye ba'i bsgrub pa'o | | de bzhin du bsam gtan dang srog rtsol dang 'dzin pa ste | rdo rje padma las skyes bdud rtsi yis ni nye bar bsgrub pa ste nges pa'i don gyis so | | drang ba'i don gyis ni phyi rol du lha spros pas so zhes pa nye ba'i sgrub pa'o |

| da ni sgrub pa gsungs pa | dga' ba zhes pa la sogs pa ste | 'dir dga' ba la sogs pa rnams kyis rdo rje gsum po sku dang gsung dang thugs kyi thig le rnams te | de rnams chu skyes su ro mnyam par [P. 325b] gyur pa sgom pa bsgrub par 'gyur te snying ga dang lte ba dang gsang bar thig le rnams gnas pa'o zhes bya ba'i don to | | de ltar bsgrub pa po'o[7] |

| de nas bsgrub pa[8] chen po ni shes rab sbyar la gang gi tshe 'pho ba med pa'i bde bar 'gyur ba de'i tshe sgrub pa chen po ste | phra mo'i rnal 'byor las ni zhes pa nges pa'i don gyis su shum na'i rtsa'i steng du khu ba yang dag par sbyor ba las nges pa'i don gyi[9] bsgrub pa chen por brjod par bya'o |

[1] D: 'pho. [2] D: pa ni. [3] D: ba'i *deest.* [4] D: pas (not followed by *shads*). [5] D: pa *deest.* [6] D: pa. [7] D: sgrub pa'o. [8] D: sgrub pa. [9] D: gyis.

| drang ba'i don gyis ni shes rab kyi chos 'byung gi sna'i rtse mor yungs kar la sogs pa'o zhes pa nges pa'o | | de ltar sgrub[1] pa chen por 'gyur ro | |[ϑ]

[ι]| dang por stong nyid byang chub nges par slar yang de nas zla ba thig le yang dag 'dzin | | de nas gzugs rnams skyed[2] cing rab mchog ro'i rigs[3] rnams kyi[4] ni ge god[5] pa nyid | | 'di ni spyi yi[6] bsnyen pa chu yi'i[7] gter gyi rdo rje rnams kyis sgrub pa[8] 'bring po yang | | 'dir thabs rnam bzhir 'gyur te dman dang brtan pa sgrub[9] pa'i yan lag la ni[10] de bzhin nyid | [LKC IV, 114][ι]

[κ]'dir bskyed pa'i rim pas dang por stong nyid byang chub ces bya ba ni srog chags rnams shi ba'i mthar phung po yongs su dor zhing skye ba'i cha shas can gyi phung po 'dzin pa las par gang yin pa stong pa nyid kyi skad cig gcig po srid pa gsum mthong ba ni stong zhes brjod[11] bya'o | | nges par ni[12] gdon mi za bar ro | | skad cig de'i[13] phyi nas zla ba thig le yang dag [D. 290a] 'dzin | | zhes[14] 'dir kun gzhi rnam par shes pas ma'i mngal du khu ba'i thig le rnams 'dzin pa ni yang dag 'dzin no | | de 'og tu khu ba la sogs pa bzung ba de nas gzugs rnams bskyed pa zhes bya ba ni zla ba bdun pa rnams kyis mngal rdzogs pa ste | lus rdzogs pa'o zhes pa'i don to | | de nas rab mchog ro'i[15] rigs rnams kyis [P. 326a] | | zhes pa phung po drug po rnams kyi[16] mig la sogs pa rnams kyi yi ge dgod pa ste[17] | gzugs la sogs pa'i yul la rab tu 'jug pa'o zhes pa'o | | de bzhin du lha'i rnal 'byor la yang brtags pa'i bdag nyid bsgom par bya ste las dang po pas so | | 'di ni spyi'i bsnyen pa'o | | chu'i gter gyi rdo rje[18] rnams kyis zhes pa lus dang ngag dang sems dang ye shes kyi rdo rje rdzogs pa rnams kyis bsgrub pa 'bring po yang ste srog rdzogs pa'o | | 'dir thabs rnam pa[19] bzhir 'gyur te zhes pa bsnyen pa'i yan lag dang nye ba'i bsgrub[20] pa'i yan lag la dman pa dang brtan pa'o | | sgrub pa'i yan lag la de bzhin kho nar lo bcu drug gi mtshams su'o zhes pa nges pa'o |

| 'dir dman pa ni skyes pa'i byis pa'o | | so skyes pas 'bring po'i byis pa'o | | so lhung nas gzhon nu'o | | slar yang so skyes nas | lo bcu drug gi rjes la dar ma ste bu skyed par byed pa nyid kyi phyir ro zhes pa'o | | de bzhin du lha thams cad yan lag rnam pa bzhir rnal 'byor pas bsgom par bya'o zhes pa ni 'jig rten pa'i bden pa'i nges pa'o |

[1] D: bsgrub. [2] D: bskyed. [3] D: ro yi rig. [4] D: kyis. [5] D: yi ge 'god. [6] D reads ci'i instead of ni spyi yi. [7] D: yi. [8] D: bsgrub pa'i. [9] D: bsgrub. [10] D: la ni *deest.* [11] D adds par. [12] D: ni *deest.* [13] D: de yi. [14] D adds pa. [15] D: ro yi. [16] D: kyis. [17] On the word dgod pa (*nyāsa*) see Snellgrove 1959, vol. I: 57, note 2. [18] D: gyi rdo rje *deest.* [19] D: pa *deest.* [20] D: sgrub.

da ni don dam pa'i bden pas sangs rgyas kyi gzugs rdzogs par brjod par bya ste | | 'dir dang po stong nyid byang chub ces pa ni mun pa la cung zad kyang bsam par mi bya'o | | de nas | zla ba thig le yang dag 'dzin | | zhes pa ni du ba la sogs pa'i mtshan ma thig le'i mthar thug pa 'dzin pa'o | | de nas gzugs rnams bskyed cing zhes pa dang | thig le de nas sna tshogs gzugs mthong ba ni gzugs skye ba'o | | rab mchog ro'i[1] rigs rnams kyis | | zhes pa sgrib pa med pa'i phung po drug rnams kyis so | | yi ge dgod pa zhes pa ni nyi tshe [P. 326b] ba'i phung po dang khams dang skye mched la sogs pa rnams 'gog pa'o | | de'i phyir sa thob [D. 290b] pa ni dman pa la sogs pa'i dbye bas 'gyur te | ji srid sa bcu gnyis kyi dbang phyug tu ma gyur gyi bar du'o | | de'i phyir

| bden don rnam pa bcu gnyis ldan |
| de nyid rnam pa bcu drug rig |
| rnam pa nyi shus byang chub pa |
| rnam par sangs rgyas kun rig mchog | [NS 133 (IX, 15)]

| ces so[κ] | | de bzhin du |

[λ]| stong par du ba la sogs lam[2] bla ma'i nges pa'i dbang gis gzugs brnyan mtshams su bsgom par bya | | de nas rtsa ba'i 'khor lo rnams su srog dang thur sel rlung ni brtan pa 'ang byed pa ste | | phyi nas[3] zla.ba'i 'gog pa bza' bzhe ni[4] byed de byang chub sems ni rnal 'byor pa yis so | | de nas gang zhig cung zad 'dod pa nyin zhag 'ga' yis skye ba 'di la thob par 'gyur | [LKC II, 108][λ]

| zhes so | lam gyi rgyal po 'di sgom pa'i rim pa'i man ngag mchog gi dang po'i sangs rgyas su gsungs pa | 'di lta ste |

[μ]| du ba la sogs sgoms[5] nas ni |
| sems ni g.yo ba med byas te |
| dbu ma sbyangs pa byas nas ni |
| mchog tu mi[6] 'gyur bsgrub par bya | [a]

| padmar rdo rje rab bkod nas |
| srog gi thig ler gzhug par bya |
| 'khor lor[7] thig le'o[8] thig le yi |
| g.yo ba rdo rjer dgag par bya | [b]

[1] D: ro yi. [2] D adds du. [3] D adds ba. [4] D: bzhin. [5] D: bsgoms. [6] D: ma. [7] D: 'or lor. [8] D: thig le.

| rtag rtu rtag rengs rnal 'byor pa |
| rtag tu steng du khu bar 'gyur |
| phyag rgya che dang 'grogs pa yi |
| rdo rje 'bebs pas byin gyis brlab[1] | [c]

| mchog tu mi 'gyur skad cig ni |
| stong phrag nyi shu rtsa gcig dang |
| drug brgya rdzogs pas rgyal po che |
| rdo rje sems dpar rang nyid 'gyur | [d][µ]

| rnam pa gzhan du na |

| shes rab ma dang 'grogs mi bya |
| ji srid bcu ni ma shar par |
| rnal 'byor pa ni phyi'i g.yeng ba |
| yongs su [P. 327a] chad na[2] mtshan ma rnams | [e]

[v]| so sor sdud pa rgyal ba'i dbang por 'gyur te rnam pa bcu'o bsam gtan mi skyod pa nyid do | | srog rtsol yang ni ral gri can no slar yang rnam pa[3] bcu'o 'dzin pa phyag na rin chen nyid | | g.yung pa[4] mo la ni rjes su dran pa padma 'dzin 'gyur dpal ldan ting 'dzin 'khor lo can | | re re dbye bar[5] lnga rnams kyis te slar yang gang las a sogs ka sogs rnams[6] kyis phye ba'o | [LKC IV, 115]

| so sor sdud pa lus la yul dang yul can bcu rnams rab tu 'jug pa med pa'o | | bsam gtan yang ni shes rab rtog dang[7] dpyod dga' dang g.yo med bde ba [D. 291a] sems rtse gcig pa'o | | srog gi rtsol ba yang ni lam ni gnyis po nyams zhing dbu mar srog ni zhugs par 'gyur | | thig ler srog rab zhugs shing gnyis ka'i bgrod pa bcom pa sems rtse gcig pa 'dzin pa'o | [LKC IV, 116]

| gtum mo'i[8] snang ba gang zhig nges par lus dang nam mkha' la[9] 'gyur ba rjes su dran par 'gyur | | shes rab thabs kyi bdag nyid kyis ni 'gyur med bde ba'i dbang gis ye shes gzugs la ting nge 'dzin | | 'di rnams dman pa la sogs dbye ba rnams kyis sna tshogs gtso bo'i[10] sgrub thabs rnam gsum 'gyur | | phyag rgya gsum dang gnas skabs gsum ni rnam gsum bgrod pa'i dbang gis las dang kun rtog mchog[11] | [LKC IV, 117]

[1] D: brlabs. [2] D: nas. [3] D: pa *deest.* [4] D: pa *deest.* [5] D: ba. [6] D: rnams *deest.* [7] D: dang *deest.* [8] D: po'i. [9] D adds yang. [10] D: bo. [11] D: spyod.

| so sor sdud pas rnal 'byor pa ni yul dang rnam bral stegs[1] rnams kun gyis byin gyis brlab | | mngon shes lnga ni thob par 'gyur te mi yi bdag po btag[2] sbyor bas dag pa'o[3] | | srog gis[4] rtsol bas dag pa ri bong can dang nyi ma dang bral byang chub sems dpa' rnams[5] kyis mchod | | bdud dang nyon mongs la sogs nyams shing stobs bcu la ni [P. 327b] 'jug 'gyur 'dzin pa'i stobs kyis so | [LKC IV, 118]

| rjes su dran pa yang dag[6] dri med 'od kyi dkyil 'khor ye shes gzugs las so | | de nas ting nge 'dzin gyi dag pa nyin zhag 'ga' zhig rnams kyis ye shes lus 'grub po | | so sor sdud pa sogs kyis gal te sngags pa sogs kyi 'dod pa grub par ma gyur na | | nā da goms pas chu skyes su gnas rdo rje nor bu[7] stobs kyis thig le bkag nas bsgrub pa[8] | [LKC IV, 119]

| bsnyen pa la ni dang po'i rnal 'byor rnam bcu mkha' la 'khor lo can gyi khro bo'i lta bas so | | bgegs mthar byed pa'i blta[9] bas bdud rtsi'i lam du son pa yis kyang nye ba'i bsgrub la yan lag drug | | shes pa la spros zla ba thig le rdo rje nor bur gnas pa'i 'gyur med gsum ni sgrub[10] pa la | | bde ba mi nyams gcig pu zhi ba lhan skyes ye shes rnal 'byor 'dir ni sgrub[11] pa chen po la'o | [LKC IV, 120][v]

da ni [ξ]rnal 'byor yan lag drug brjod par bya ste so sor sdud pa zhes so | | las dang po la rgyal po'i dbang po zhes pa ye shes kyi phung po'o | | de yang mtshan ma'i dbye [D. 291b] ba rnam pa bcu ste | du ba dang | smig rgyu dang | mkha' snang dang | mar me dang | 'bar ba dang | zla ba dang | nyi ma dang | sgra gcan dang | cha dang | thig le mthong ba'i dbye bas ma brtags pa'i ye shes kyi phung po'o | | bsam gtan mi bskyod pa nyid te rnam par shes pa'i phung po'o | | rnam pa bcu ni yul dang yul can bcu po rnams gcig nyid du sna tshogs gzugs la bsam gtan no | | srog rtsol yang na[12] ral gri can | | zhes pa 'du byed kyi phung po ste | rnam pa bcu ni g.yon dang g.yas kyi dkyil 'khor bcu rnams gcig tu 'dres par gyur pa nyid kyi phyir ro | | slar yang rnam pa bcu ste 'dzin pa phyag na rin chen no | | zhes pa tsor[13] ba'i phung po ste | srog gi 'dzin pa lte ba dang | snying kha[14] dang | mgrin pa dang | dpral [P. 328a] ba dang | gtsug tor gyi padma la 'gro ba dang 'ong ba'i dbye bas rnam pa bcu'o | | g.yung mo la ni rjes su dran pa padma 'dzin par 'gyur te zhes pa 'du shes kyi phung po'o | | g.yung mo dbu ma'i rtsa la rjes su dran pa de yang bcu ste 'dod pa'i gnas skabs bcu'i dbye ba

[1] D: sngags. [2] D adds po. [3] D: gdab. [4] D: gi. [5] D: dpa' rnams *deest.* [6] D adds dag pa. [7] D: bu'i. [8] D: pa *deest.* [9] D: lta. [10] D: bsgrub. [11] D: bsgrub. [12] D: ni. [13] D: tshor. [14] D: ga.

las so | | dpal ldan ting 'dzin 'khor lo can te rnam par snang mdzad do | | ting nge 'dzin rnam pa bcu ni rlung bcu po rnams 'gog pa'i phyir ro | | de ltar bcom ldan 'das ni mi gnas pa'i mya ngan las 'das pa ste | gang dag gi[1] rlung rnams mi 'bab pas so zhes pa'i don to | | [115]

da ni so sor sdud pa la sogs pa rnams kyi mtshan nyid bshad par bya ste | so sor zhes pa la sogs pa'o | | 'dir so sor sdud pa zhes bya ba ni lus la yul dang yul can bcu po rnams kyi 'brel pas[2] rnam par shes pa mi 'jug pa ste | | stong pa nyid kyi yul rnams la mig la sogs pa gzhan lnga po rnams kyis rab tu 'jug pa'o | | gzugs de nyid la shes rab ces pa lta ba dang | rtog pa zhes pa dngos po 'dzin pa dang | dpyod pa ces[3] pa de'i don nges par byed pa dang | dga' ba zhes pa gzugs la chags pa dang | g.yo med bde ba zhes pa gzugs dang lhan cig sems gcig tu byed pa'o | | de ltar gzung ba dang | 'dzin pa'i dbye bas bsam gtan[4] rnam pa bcu'o | | [D. 292a] 'dir srog gi rtsol ba zhes bya ba yang lam[5] ni gnyis po zhes pa g.yon pa dang g.yas pa'i lam nyams pa ste 'gog cing dbu ma'i lam du 'jug pa'o | | de yang dkyil 'khor[6] 'gog pa las rnam pa bcu'o | | 'dir thig ler zhes pa dpral bar srog rab tu 'jug pa gnyis ka'i bgrod pa bcom pa bzhes[7] 'gro ba dang 'ong ba 'dzin pa srog dpral bar 'dzin pas sems rtse gcig pa zhes bya ba'o | | [116]

gtum [P. 328b] mo'i snang ba gang zhig srid pa gsum gyi nam mkha' las gyur pa de ni rjes su dran pa ste | rnam pa bcu ni sngar gsungs zin to | | shes rab thabs kyi bdag nyid kyis ni zhes pa shes bya dang shes pa gcig tu 'dres pa nyid kyis te | 'gyur med bde ba'i dbang gis ye shes gzugs la ting nge 'dzin to | | de yang srog la sogs pa rnams med pa las rnam pa bcu'o | | de ltar rnal 'byor yan lag drug gi sgrub byed so[8] | | 'di rnams dman pa la sogs dbye ba rnams kyis sna tshogs gtso bo dus kyi 'khor lo'i sgrub thabs rnam pa gsum du 'gyur | phyag rgya gsum dang gnas skabs gsum | | zhes pa ni | rnam gsum bgrod pa'i dbang gis te | | 'dir byang chub kyi sems 'gyur ba'i bgrod pa ni dman pa'i gnas skabs so | | g.yo ba'i bgrod pa ni 'bring po'o[9] gnas skabs so | | mi g.yo ba'i bgrod pa ni mchog gi gnas skabs so | | 'di ltar las kyi phyag rgya ni 'gyur ba'i bde ba sbyin pa mo'o[10] | | ye shes kyi phyag rgya ni g.yo ba'i bde ba sbyin pa mo'o | | phyag rgya chen mo ni mi g.yo ba'i bde ba sbyin pa mo'o[11] | | de ltar sbyor ba yan lag drug la phyag rgya gsum bsgom par bcom ldan 'das kyis gsungs pa'i phyir rnal 'byor pas sangs rgyas nyid kyi ched du sbyor ba yan lag drug bsgom par bya'o zhes pa'o | | [117]

[1] D adds phyir. [2] D: pa las. [2] D: zhes. [4] D: bas ma gtan. [5] D: lam *deest.* [6] D adds las. [7] D: zhes. [8] D: do. [9] D: po'i. [10] D: pa'o. [11] D: pa'o.

de ni so sor sdud pa la sogs pa'i 'bras bu brjod par bya ste | so sor zhes pa la sogs pa'o | | 'dir gang gi tshe rnal 'byor pa so sor sdud pa gzugs brtan par gyur pas rnam par dag par 'gyur ba de'i tshe sngags rnams kun gyis byin gyis brlab par 'gyur te | tshig gi mchog sbyin pa la sogs pa ster bar byed do | | mngon par shes pa lnga ni thob par [D. 292b] 'gyur te mi'i bdag po bsam gtan sbyor bas dag pa'o | | zhes pa ni 'dir gang gi [P. 329a] tshe mig mi 'dzums par gyur pa de'i tshe lha'i mig tu 'gyur ro | | de bzhin du lha'i rnam[1] la sogs pa ste bsam gtan rnam par dag pa la 'gyur ro | | srog gi 'tsol bas dag pa zhes pa ni 'dir gang gi tshe rnal 'byor pa nyi ma ri bong can gyi lam dang bral te | rtag tu dbu mar 'bab par gyur pa de'i tshe srog gi rtsol bas dag par gyur pa ni byang chub sems dpa' rnams kyis mchod de sngags[2] par byed do | | zhes pa'i don to | | bdud dang nyon mongs la sogs nyams shing stob ma[3] bcu la ni 'jug par 'gyur te. zhes pa ni stong pa nyid kyi gzugs gzung ba la 'dzin pa'i sems 'jug par 'gyur te 'dzin pa'i stobs kyis so zhes pa ni srog gi 'gro ba dang 'ong ba zad pas gcig tu 'dres par 'gyur bas so | | [118]

rjes su dran pa legs par dag pa zhes[4] ni gzugs la 'khyud pa'i sems kyis rnam par rtog pa thams cad dang bral ba nyid de de las gang gi tshe dag par gyur pa de'i tshe dri med 'od kyi dkyil 'khor du 'gyur ro | | kyang gi sgra las 'od zer lnga 'phro zhing ye shes gzugs las zhes pa stong pa'i gzugs las so | | de nas ting nge 'dzin dag pa na zhes pa 'dir gzung ba dang 'dzin pa'i sems dag gcig nyid kyis gang[5] 'gyur ba med pa'i bde bar gyur pa'i bde ba de ni ting nge 'dzin du brjod par byas ste[6] | ting nge 'dzin de las dag pa dri ma med pa nyid du gyur pa ni nyin zhag nyung zad rnams kyis zhes pa phyogs gsum dang lo gsum rnams kyis[7] ye shes lus ni grub par 'gyur zhes dbang bcu la sogs pa thob pa'i byang chub sems dpar 'gyur ro | | de ltar so sor sdud pa la sogs pa'i nges pa'o |

| da ni stobs kyi rnal 'byor gsungs te | 'dir gang gi tshe so sor sdud pa la sogs pa rnams kyi[8] gzugs mthong bar gyur[9] ba na [P. 329b] srog ma bsdams pa nyid kyis 'gyur ba med pa'i skad cig mi skye ba de'i tshe nā da goms par 'chad par 'gyur ba'i stobs kyis srog dbu mar 'bab par byas nas shes rab kyi chu skyes su rdo rje nor bur byang chub kyi[10] sems kyi thig le 'gog pa las mi g.yo bas mi 'gyur ba'i skad cig bsgrub par bya'o zhes pa stobs kyis rnal 'byor ro[ξ] | |

[1] D: rna ba. [2] D: bsngas. [3] D: stobs. [4] D adds pa. [5] D: gang *deest.* [6] D: bya ste. [7] D: kyi. [8] D: kyis. [9] D: 'gyur. [10] D: kyi *deest.*

nā da goms pa ni 'di nyid [D. 293a] du bsgrub[1] thabs kyi le'ur bcom ldan 'das kyis gsungs te |

°| nus ma gang zhig lte ba'i dbus nas gzhan gyi gnas su bcu gnyis mtha' dang cha yin mthar 'gro ba | | de ni lte bar yang dag bkag nas glog gi me dang mtshungs pa'i dbyug pa'i gzugs can lngas pa las | | 'khor lo las ni 'khor lo gzhan du nges par dal zhing rol pa'i bgrod pas dbu ma'i rtsa la bskyod | | ji srid gtsug tor bug par stobs nyid kyis ni phyi rol pags pa la ni khab bzhin reg par byed | [LKC IV, 196 = II, 120]

| de yi dus su thur du sel ba mchog gi btsan thabs nyid kyis steng gi lam du bskul bar bya | | zung ni rlung dag 'gags pa na ni gtsug tor phug nas pha rol grong du 'gro bar 'gyur | | de[2] ltar yid la rdo rje rab tu sad pas yul dang bcas pa mkha' la spyod pa nyid du 'gyur[3] | | mngon shes lnga yi rang bzhin du 'gyur slar yang 'di ni rnal 'byor pa rnams dag gi sna tshogs yum | [LKC IV, 197 = II, 121]° [119]

πda ni stong pa nyid kyi gzugs sgrub[4] pa'i ched du lta stangs brjod par bya ste | bsnyen pa zhes pa la sogs pa'o | | 'dir bsnyen pa zhes pa ni du ba la sogs pa'i mtshan ma [*sic*] sgom pa na ste | bsnyen pa de la dang po'i rnal 'byor ni sems kyi du ba la sogs pa'i mtshan ma 'dzin pa'o | | de yang du ba la sogs pa dang lhan cig yid ches par byed pa rnam pa bcur 'gyur te des na rnam pa bcu'o | | de ni 'khor lo can gyi zhes pa gtsug tor gyi khro bo'i lta bas [P. 330a] zhes pa mig mi 'dzums par steng du lta bas mtshan mar[5] 'gyur te | mtshan mo'i rnal 'byor pa[6] gyis rnam pa bzhi dang | nyin mo'i rnal 'byor gyis rnam pa drug ste | de la gzugs kyi mthar thug pa so sor sdud pa dang bsam gtan gyis[7] bsnyen pa'i yan lag tu 'gyur ro | | bgegs mthar byed pa'i lta bas zhes pa la bgegs mthar byed ni bdud rtsi 'khyil ba'o | | de'i[8] lta bas ni bdud rtsi'i gnas su son pa ste dpral ba'i gnas su son pa'o | | lta stangs des te bgegs mthar byed kyi bdud rtsi'i lam du son pas nye ba'i sgrub pa la yan lag drug go | | kyang yig las srog rtsol dang 'dzin pa bya ste | 'srog gi gzugs mthong bar gyur pa na nye ba'i sgrub[9] pa'o | | shes rab la spro [D. 293b] zla ba thig le zhes pa la[10] 'dir shes rab kyi chags pas spros pa yang 'di yin la | zla ba thig le yang yin pa ste | shes rab la spros pa'i byang chub kyi sems kyi thig le rdo rje nor bu son pa de'i yang gsang ba dang lte ba dang snying khar[11] 'gyur med gsum du gyur pa gang yin pa de

[1] D: sgrub. [2] D: 'di. [3] D: du 'gyur *deest.* [4] D: bsgrub. [5] D: par. [6] D: pa *deest.* [7] D: gyi. [8] D: de. [9] D: bsgrub. [10] D: la *deest.* [11] D: gar.

ni sgrub pa'i yan lag la zhes pa gsum sgrub pa'i yan lag la 'gyur ro | | de ltar sgrub[1] pa'i yan lag bya'o | | bde ba ma nyams gcig pu zhi ba zhes pa[2] bya ba la | 'dir bde ba ma nyams pas byang chub kyi sems kyi skad cig gcig pu gang yin pa de ni zhi ba zhes brjod par bya ste | lhan skyes ye shes rnal 'byor 'dir ni sgrub[3] pa chen po la zhes pa sems kyi 'gyur ba med pa'i bde ba dang lhan cig gcig pa nyid do zhes pa bsgrub pa chen po'i yan lag ste bzhi pa'o | |[π]

[ρ]| phyag rgya sgyu ma'i rjes su mthun pa yid dang nam mkha' la ni me long la ni gzugs bzhin te | | 'jig rten gsum po snang bdu[4] byed cing dri med glog dang mtshungs pa'i 'od zer du ma 'phro bar byed | | phyi dang lus la dbyer med yul dang rnam par [P. 330a] bral ba tsam[5] ste mka' la gnas pa ni | | sems kyi rang bzhin 'gro ba du ma'i ngo bo'i sems la 'khyud par byed do de ni gcig pu'o | [LKC IV, 198]

| sems kyi snang ba tsam ste rang gi yid las skyes pa me long gi ni gzugs brnyan lta bu nyid | | gang zhig mtha' dag rgyal ba'i sras dang sangs rgyas rnams kyis bsten pa rnal 'byor dbang pos bsten bya ste | | ye shes me lce[6] rab tu rgyas pa de ni[7] bdud rtsogs[8] yul dang bcas pa mtha' dag sreg byed cing | | lus la 'dod chags[9] la sogs kyang ste rnal 'byor pa[10] la lo yi sbyor bas bde[11] mnyam[12] ster bar byed | [LKC V, 113] [120]

| shes rab ye shes kyang ste[13] sems dang de yi snang ba nyid ni[14] rnam pa bcu por[15] 'gyur | | dbang bskur dri med ri bong can mtshungs[16] gzugs brnyan lta bur[17] 'di la zhugs pa gang yin pa | | de las mya ngan 'das pa'i bde ba 'pho med lhan cig skyes pa 'gyur med nyid ni bzhi pa ste | | sangs rgyas zhal 'di gang gi snying[18] dang kha[19] la gnas pa[20] de ni dpal ldan bla ma'o | [LKC V, 114][ρ]

[ς]'dir shes rab ye shes ni grangs bzhin du 'dzin par byed pa'i sems dang sems kyi gzung bar bya[21] gang yin pa du ba la sogs pa rnams[22] [D. 294a] bcu po ste me long gi snang ba pra phab pa[23] lta bu de nyid ni ye shes te gzung bar bya ba'i sems so zhes pa'i don to | | de ltar me long[24] rang gi

[1] D: bsgrub. [2] D: pa *deest.* [3] D: bsgrub. [4] D: bar. [5] D: snang ba tsam. [6] L_4(T) adds de ni. [7] L_4(T): pas. [8] D, L_4(T): tshogs. [9] L_4(T): lus la chags pa. [10] L_4(T): rnams. [11] D adds ba. [12] D: mnyams. [13] L_4(T): dag ni. [14] L_4(T): dag kyang. [15] L_4(T): po nyid du. [16] L_4(T) adds me long. [17] L_4(T): bu. [18] L_4(T): thugs. [19] L_4(T): zhal. [20] L_4(T): par gyur. [21] D: bya ba. [22] D: rnam pa. [23] D: pa *deest.* [24] D adds la.

mig dang gzugs brnyan ni mig dang gzung bar bya ba yin pa de bzhin du shes rab dang ye shes kyang ste | | dbang bskur 'di la zhugs pa gang yin pa zhes pa ni 'dir 'dzin par byed pa'i sems kyi gzung bar bya ba'i sems de la rab tu zhugs pa ni phyi rol gyi yul rnams la rab tu mi 'jug pa'o | | yan lag drug la so sor sdud dang bsam gtan dang srog rtsol dang 'dzin pa ni zhugs pa zhes brjod[1] par bya'o[2] | | gang zhugs pa de las mya ngan las 'das pa'i bde ba 'pho med lhan cig skyes pa mi 'gyur nyid ni [P. 331a] bzhi pa ste | bde ba byis pa dang dar la bab pa dang g.yo ba rnams kyi mchog 'jig rten pa'i dpe las 'das pa 'jig rten gsum gyi spyod pa las grol ba zhes pa'i don to | | dgod pa dang | lta ba[3] | 'khyud pa dang | lag bcangs dang[4] | gnyis gnyis[5] bral ba las kyi phyag rgya dang | ye shes kyi phyag rgya'i rgyud[6] dang bral ba stong pa nyid rnam pa thams cad pa so sor snang pa'o zhes pa'o | | sangs rgyas zhal 'di ste ye shes kyi zhal slob dpon gang gi snying la gnas pa zhes pa myangs shing rang gis nyams su myong ba dang | slob ma rnams la rtogs su gzhug pa'i ched du dus thams cad du kha la gnas par gyur pa de ni dpal ldan bla ma ste rdo rje 'dzin pa'o zhes pa'i don to | | gzhan dbang po gnyis kyi bde ba rtogs[7] par byed pa po rnams ni ma yin no zhes pa'o | |ς

τ| nam mkhar kun nas chags[8] pa'i sems kyis[9] mig ni mi 'dzums rdo rje'i lam du[10] zhugs pa yis | | stong pa las ni du ba smig rgyu[11] dri ma med pa'i mkha' snang rab gsal[12] nyid dang mar me dang | | 'bar ba dang ni zla ba nyi ma rdo rje rnams dang mchog gi cha dang thig le mthong bar 'gyur | | de yi dbus su ye shes[13] gzugs ni yul dang rnam par[14] bral ba[15] longs spyod rdzogs sku du ma'o[16] | [LKC V, 115]τ

υda ni rang gi sems 'di'i rang gi snang ba la rab tu gzhug[17] pa gsungs te | nam mkhar zhes pa la sogs pa'o | | 'dir sngags kyi theg pa dang pha rol tu phyin pa'i theg pa la rnal 'byor goms pa [D. 294b] rnam pa gnyis te | nam mkha' la dang | bla gab med pa la'o[18] | | gang zhig nam mkha' la rnal 'byor[19] goms par byed pa des mtshan mo bug pa med pa'i khang par mun pa la | nam mkha' kun nas chags pa'i sems dang mig mi 'dzums shing rdo rje'i lam du [P. 331b] zhugs pa zhes pa 'dir dbu mar srog rab tu zhugs pas |[20] stong pa kho na las du ba la sogs pa'i mtshan ma mthong ste | |

[1] D: rjod. [2] D: byed do. [3] D adds dang. [4] D: bcangs te. [5] D: gnyis gnyis 'khyud pa dang. [6] D: rgyu. [7] D: rtog. [8] L_4(T) (and also the Tib. translation of the SUṬ, where this stanza is quoted): zhen. [9] L_4(T): dang. [10] L_4(T) adds rab tu. [11] L_4(T) adds rab gsal. [12] L_4(T): rab gsal *deest.* [13] L_4(T): sangs rgyas. [14] D: pa dang. [15] D: ba *deest.* L_4(T) adds du ma. [16] L_4(T): pa'i sku. [17] D: zhugs. [18] D: pa'o. [19] D: rnam par. [20] D: the shad *deest.*

| kun nas zhen pa'i sems dang mig mi 'dzums shing rdo rje'i lam du zhugs pa yis | | stong pa la ni du ba smig rgyu rab gsal dri ma med pa'i mkha' snang nyid dang mar me dang | [LKC V, 115ab]

| zhes pa ni mtshan mo'i rnal 'byor gyis mthong ngo | | de nas nam mkha' sprin med pa la lta ste | nam mkha' de la nyin mo'i rnal 'byor gyis |

| nam mkha' las byung rang[1] 'byung ba |
| shes rab ye shes me bo che | [NS VI, 20cd (61)]

| zhes pa 'bar ba mthong ste | sprin med pa'i nam mkha' la'o | | de bzhin du

| 'od chen rnam par snang bar byed |
| ye shes snang ba lam me ba | [NS VI, 21ab (62)]

| zhes pa zla ba'i snang ba'o | | *'gro ba'i mar me* [NS VI, 21c] ni nyi ma'o | | *ye shes sgron* [NS VI, 21d] ni rdo rje ste | sgra gcan *gzi brjid chen po'o | | 'od gsal* [NS VI, 21d] ni glog ste mchog gi cha shes pa'o |

| sngags mchog dbang po rig sngags rgyal | [NS VI, 22a (63)]

ni thig le'o | | de ltar mtshan ma rnam pa bcu ste | 'dus pa la sogs par mtshan mo'i rnal 'byor gyis dang | mtshan yang dag par brjod par nyin mo'i rnal 'byor gyis bcom ldan 'das kyis gsungs so | | de nas

| gsang sngags rgyal po don chen byed | [NS VI, 22b (63)]

| ces pa rnam pa thams cad pa[2] bum pa dang snam bu la sogs pa'i gzugs brnyan mthong ngo zhes pa'o | | de'i dbus su ste thig le'i dbus su sangs rgyas gzugs ni yul dang rnam par bral ba ste de'i rdzas med pa'i phyir dang | rtog[3] pa med pa'i phyir[4] longs spyod rdzogs pa'i sku du ma'o | | de nas gzugs brnyan gyis[5] rnal 'byor gyis[6] gzhom du med pa'i sgra gang yin pa de kho na thos te de ltar gzugs snang ba las sprul pa'i sku dang |[7] sgra snang ba las longs spyod rdzogs pa'i sku'o zhes bya ba'i don to^υ^ | |

^φ^[P. 332a] | nam mkha' chu 'dzin bral bar gyur pa rnal 'byor pa yis rengs pa'i mig gis blta [D. 295a] bya ste | | re khā nag po dri med 'od zer 'phro ba dus kyi rtsa la mthong gyur par du'o | | de la kun mkhyen gzugs ni chu

[1] D: rab. [2] D: du. [3] D: rtogs. [4] D adds te. [5] D: gyi. [6] D: gyi. [7] D: the *shad deest.*

la nyi ma lta bur rnyog pa med pa sna tshogs mdog | | rnam pa kun ldan rang sems yul dang rnam par bral ba'i sems ni gzhan pa min pa nyid | [LKC V, 116]φ

χ'dir nyin mo'i rnal 'byor ni nam mkha' chu 'dzin bral ba rnal 'byor pa'i rengs pa'i mig gis blta bar bya ba[1] ste | snga dro dang phyi dro nyi ma la rgyab bstan nas so | | rnam pa gzhan du na nyi ma'i 'od zer rnams kyis mig rab rib tu 'gyur te ngo de[2] yis te gnod pa las so | | nyin mo so sor blta bar bya ste ji srid[3] thig le'i dbus su ri mo nag po skra'i tshad tsam pa dri med 'od zer 'phro ba dus kyi rtsa la ste a wa dhū tī la mthong bar gyur kyi bar du'o | | nang du 'dus pa kun mkhyen gzugs ni khams gsum ma lus chu nang la[4] nyi ma bzhin du rnyog pa med pa kha dog sna tshogs te |[5] rnam pa kun ldan rang sems yul dang bral ba rnams so | | sems ni gzhan pa min pa nyid | gzhan gyi sems ni ma yin te gzhan gyi sems shes pa med pa'i phyir ro | | 'dir dang por rang gi sems kyi snang ba de bzhin gshegs pa'i sha'i spyan gyis mthong zhing |[6] sha'i spyan dang lha'i spyan dang sangs rgyas kyi spyan dang shes rab kyi[7] dang | ye shes kyi spyan ni sgoms[8] pa'i stobs kyis 'byung bar 'gyur ro | | de'i phyir thams cad mkhyen pas ma gzigs pa cung zad kyang med do | | χ

ψ| sa yi rnam par sra ba min zhing zhu ba chu lus khu ba min te gsher ba nyid min phyir | | me yi rnam pa me min g.yo ba rlung gi lus ni gang zhig[9] g.yo ba min pas rlung ma yin | | stong pa'i rnam pa yin yang lta[10] bya [P. 332b] dkar dang ljang dang kha dog sna tshogs chen po kha dog min | | rnam pa thams cad yin yang blta bya min te rang snying dri ma nyon mongs bdud kyi mthu las so | [LKC V, 119]

| sa ni chu la rab tu 'jug cing chu yang 'bar byed la ste gtsang mar byed pa rlung la'o | | rlung ni stong pa la ste stong pa nges par mtshan ma rnam pa bcu ru 'gyur zhing mtshan ma ni | | rnam pa thams cad pa ru 'gyur te mi 'gyur mchog gi bde ba gzhom du med pa'i ye shes sku | | ye shes las ni rdzu 'phrul [D. 295b] dngos grub tu 'gyur mi bdag skyes bu rnams kyi skye ba 'di nyid la'o | [LKC V, 122]

| dbu mar srog ni[11] rab gzhug nyi ma dang bcas ri bong can gyi bgrod pa g.yas dang g.yon la bcing[12] | | phyag rgya rab tu 'grogs la sems dang

[1] D: ba *deest.* [2] D: de *deest.* [3] D adds du. [4] D: la *deest.* [5] D: the *shad deest.* [6] D: the *shad deest.* [7] D adds spyan. [8] D: sgom. [9] D: gang zhig *deest.* [10] D: blta. [11] D: gi. [12] D: gcig.

mchog gi bde ba la gnas rdo rje yang dag bslang ba yang | | padmar rdo rje'i sgra 'am rang gi lag pa chu las skyes pas gsor ba bde ba'i rgyu ru ste | | sa bon gtong ba min pa'i bde ba de ni 'chi ba'i 'jigs 'phrog 'di ni dpal ldan bla ma'i zhal | [LKC V, 121]Ψ

phyag rgya chen po'i man ngag 'di ni mchog gi dang po'i sangs rgyas kyis kyang rab tu gsungs pa 'di lta ste |[1]

ω| 'di nyid kyi ni sgrub byed bya |
| snang brnyan bsams[2] pa ma yin pa |
| du sogs mtshan ma de rnams kyis |
| shes rab gzugs brnyan nam mkha' mnyam | [SU, 24]

| yod dang med las rnam par 'das |
| rang gi sems kyi yid ches don |
| rdul phran las skyes tshogs pa rnams |
| kun nas[3] yongs su dor ba yis | [SU, 25]

| du ba smig rgyu mkha' snang dang |
| sgron ma 'bar ba zla nyi dang |
| mun can cha dang thig le che |
| sna tshogs gzugs brnyan 'od gsal ba | [SU, 26]

| btsums shing ma btsums mig dag gis |
| stong par gang zhig rjes brtags min |
| rmi lam bzhin du gzugs mthong 'gyur | [P. 333a]
| gzugs de rtag tu bsgom par bya | [SU, 27]

| dngos med gzugs la sgom pa de |
| rnal 'byor pa yis[4] sgom ma yin |
| dngos po dngos med sems kyis min |
| gzugs la ma brtags mthong phyir ro | [SU, 28]

| ji ltar pra phab gzhon nu mas |
| me long la mthong dngos skyes min |
| de bzhin 'das dang ma 'ongs chos |
| mkha' la de nyid rnal 'byor pas | [SU, 29]

[1] The Tibetan translation of SU, 24-34 (and SU, 156-158; see below, pp. 215-6) basically corresponds to text A of the edition (Orofino 1994b), although some remarkable differences can be found. [2] D: bsam. [3] D: rtog. [4] D: yi.

| de'i las[1] dngos po dngos med 'gyur |
| dngos po stong pa'i don mthong phyir |
| dngos las dngos med don yod pa |
| sgyu ma rmi lam mig 'phrul bzhin | [SU, 30]

| med pa'i chos can la ni chos |
| skye ba 'di ni rab tu mthong |
| yid bzhin nor ltar mtha' yas pa'i |
| sems can re ba yongs skong byed | [SU, 31]

| pra phab pa yi gzhon nu mas |
| ma mthong ba yi rkun po mthong |
| nyi tshe ba yi mig dag gis |
| song nas sgrub pa po yis [D. 296a] mthong | [SU, 32]

| gal te yod pa'i gzugs mthong na |
| rang gi gdong pa cis mi mthong |
| gal te med pa'i gzugs mthong na |
| ri bong rwa ni cis mi mthong | [SU, 33]

| gzhan gyi mig gi[2] mi mthong zhing |
| rang gi mig gis mthong min pa |
| skye ba med pa mthong ba ni |
| gzhon nu ma'i[3] bu ji bzhin | [SU, 34][ω]

[αα]slar yang gang gis sangs rgyas nyid | 'grub pa'i thabs de brjod par bya ste | | rnal 'byor pa nyid ces pa la sogs pa'o [CST I, 9cd-10ab] | | 'dir rnal 'byor pa rnam pa gnyis te | 'jig rten pa dang 'jig rten pa las 'das pa'o | | de las 'jig rten las 'das pa'i rnal 'byor pa ni sangs rgyas nyid do | | di'i khyad par ni bsod nams mchog ste bsod nams kyi rtshogs[4] yongs su rdzogs pa nyid kyi phyir ro | | thabs 'dis rnal 'byor pa rnams kyi[5] sangs rgyas nyid 'grub par [P. 333b] 'gyur ro zhes pa lung gi brjod pa'o | | thabs 'di ni rnal 'byor yan lag drug ste gcig gi[6] bar bcad pa'i yan lag re dor nas dbus ma rim pa ma yin pas gsungs so | | ma brjod pa yan lag snga ma de nyid ni snga ma dang phyi ma brjod pa'i yan lag gi shugs nyid las rtogs par bya ste | dper na 'di nyin mor byed pa'o zhes brjod pa na gzhan mtshan mor byed pa[7] zhes ma brjod kyang shugs nyid las nye bar thob pa bzhin no | | de ltar

[1] D: de yi. [2] D: gis. [3] D: ma yi. [4] D: tshogs. [5] D: kyis. [6] D: gis. [7] D: brjod pa.

phan tshun ltos pa'i chos ni ma brjod pa'i chos las thob bo | | de'i phyir rgyud 'dir re res par bcang pa'i yan lag phyi ma gsum bstan te | dbus su gsungs pa'i yan lag snga mar bya ba ni[1] 'dir bla ma'i gdams ngag las so zhes rig par bya ste | thams cad du de yis rtogs par bya'o | | yang na byang chub sems dpas mdzad pa'i rgya cher 'grel gyis te | rnam pa gzhan du mkhas pa ni[2] nyid kyi mngon pa'i nga rgyal du gyur pa rnams kyis byas pa'i 'grel pas ni ma yin no zhes pa'o | | de'i phyir 'dir yan lag gsum bsam gtan dang zhes pa la sogs pa des rtogs par bya'o | | rgyud gzhan du gsungs pa'i yan lag drug po rnams kyis 'dir yang mdor byas pa'i don yan lag gsum gyis rtogs par bya'o | | 'dir 'dus pa phyi mar bcom ldan [D. 296b] 'das kyis gsungs pa |

| so sor sdud dang bsam gtan dang |
| de bzhin srog rtsol 'dzin pa dang |
| rjes su dran dang ting 'dzin te |
| rnal 'byor yan lag drug tu 'dod | [GSU, 141]

| ces so | | de'i phyir bsam gtan gyi sngon du so sor sdud pa[3] rig par bya'o | | sngags bzlas pa'i sngon du srog rtsol[4] rig par bya'o | | 'dir sngags bzlas pa'i sgras ma ning gi bzlas pa 'am rdo rje'i bzlas pa ste [P. 334a] srog 'dzin pa[5] brjod[6] bya'o | | bde ba'i sngon du rjes su dran pa rig par bya ste | 'dir bde ba'i sgras ting nge 'dzin brjod par bya'o | | de ltar yan lag drug po 'di rnams kyis rnal 'byor pa sangs rgyas nyid du 'grub par 'gyur ro | | thun mong gis[7] phyi rol gyi rnal 'byor pa nyid 'jig rten pa 'grub po | | las dang po pa byis pa'i rnal 'byor pa rnams kyis ni sngags bzlas pas te so sor sdud pa'i ming can gyis dang bsam gtan gyis te dkyil 'khor gyi 'khor lo la sogs pa sgom pa'i sems dang bde ba yis te | las kyi phyag rgya dang ye shes kyi phyag rgya 'gyur ba dang g.yo ba'i bde bas 'jig rten pa'i bde bas 'og min gyi srid pa'i mthar thug pa zhes pa'o | | de ltar rim pa gnyis kyis 'jig rten pa dang | 'jig rten[8] las 'das pa'i rnal 'byor pa nyid 'grub po | | 'dir 'jig rten las 'das pa'i rnal 'byor pa nyid yan lag drug gi rnal 'byor gyis 'grub par 'gyur ji ltar[9] de ltar brjod par bya'o |
ββ'dir so sor sdud pa zhes bya ba ni phyi rol gyi gzugs la sogs pa'i yul rnams la mig la sogs pa'i dbang po rnams kyis mig gi rnam par shes pa la sogs pa rnams mi 'jug par nang gi yul rnams la lha'i mig la sogs pa'i dbang po rnams kyis lha'i mig gi rnam par shes pa la sogs pa rnams 'jug pa ste |

[1] D: ni *deest.* [2] D: ni *deest.* [3] D: par. [4] D adds par. [5] D: rtsol bar. [6] D adds par. [7] D: gi. [8] D adds pa. [9] D: 'gyur ba ji lta ba.

nang du stong pa nyid la dmigs pas ni dngos po thams cad stong pa la mthong ba ma brtags pa pra phab pas me long la gzhon nu mas mthong ba lta bur 'gyur ro zhes pa so sor sdud pa'i yan lag tu brjod de | khams gsum pa'i sangs rgyas kyi gzugs brnyan mthong ba'i phyir ro | | de nas bsam gtan zhes bya ba ni stong pa'i chos thams cad mthong bar [D. 297a] 'gyur ba [P. 334b] la shes rab ces bya ba 'di rnams la sems 'jug pa dang | rtog pa zhes bya ba sems kyi dngos po 'dzin[1] pa dang dpyod pa zhes bya ba dngos po rtogs pa dang[2] | dga' ba zhes bya ba dngos po thams cad la sems gnas pa dang | g.yo med bde ba zhes bya ba dngos po thams cad la sems gnas pa dang[3] | g.yo med bde ba zhes bya ba dngos po thams cad las bde ba kun phun sum tshogs pa ste | de ltar lnga ni bsam gtan gyi yan lag tu brjod do | | de nas srog rtsol zhes bya ba la la nā dang | ra sa nā g.yon[4] dang g.yas pa'i lam 'gags pas dbu ma a wa dhū tī'i lam du srog gi rlung rtag tu 'jug pa ste | dgang ba dang bum pa can dang | dbyung pa'i sbyor bas a wa dhū rīr[5] ru oṃ yig gis 'jug pa dang | hūṃ yig gis 'gog pa dang āḥ yig gis 'byung[6] ba zla ba dang | sgra gcan dang | nyi ma'i rang bzhin gyis rnal 'byor pas byed do zhes pa'o | | de nas 'dzin pa zhes bya ba srog dbang chen dang | chu dang me dang rlung gi dkyil 'khor la lte ba dang | snying ga dang | mgrin pa dang | dpral bar zhugs pa phyi rol du 'gro ba med par thig le la srog 'jug pa zhes bya ba 'dzin pa'i yan lag tu brjod par bya'o | | de nas rjes su dran pa zhes bya ba ni rang gi 'dod pa'i lha mthong ba gzugs brnyan gyi rnam pa can rnam par rtog pa dang bral ba'o | | de las 'od zer du ma 'phro ba'i ngo bo 'od[7] kyi dkyil 'khor te | de las rnam pa du ma'i 'od zer 'phro ba'i ngo bo can khams gsum pa spro ba'o zhes pa rjes su dran pa'i yan lag tu brjod par bya'o | | de nas ting nge 'dzin zhes bya ba ni 'dod pa'i lha la rjes su chags pa las gang 'gyur ba med pa'i bde ba thob pa ste | de la sems rtse gcig tu byed pa [P. 335a] gzung ba dang | 'dzin pa dang | bral ba'i sems ni[8] ting nge 'dzin gyi yan lag tu de bzhin gshegs pa rnams kyis gsungs so | | 'dir yan lag drug gi rnal 'byor mdor sdus[9] pas gsungs pa ste | rgyas par mngon par brjod pa 'bum pa 'am mchog gi dang po'i sangs rgyas su[10] bla ma dam pa'i man ngag gis rnal 'byor pas phyag rgya chen po'i dngos grub kyi ched du rtogs par bya'o | | 'dir yan lag drug gi dpang[11] po'i lam sgom pa'i [D. 297b] man ngag rgyud gzhan rnams su yang gsungs te | 'dir dpal 'dus pa phyi mar bsnyen pa[12] sgrub pa dang nye ba'i sgrub[13] pa dang | sgrub pa chen po zhes pa ste[14] | |

[1] D: rtogs. [2] D: dpyod pa zhes bya ba dngos po rtogs pa dang *deest.* [3] D: g.yo med bde ba zhes bya ba dngos po thams cad la sems gnas pa dang *deest.* [4] D adds pa. [5] D: tī. [6] D: dbyung. [7] D: nyid. [8] D: ni *deest.* [9] D: bsdus. [10] D: su *deest.* [11] D: dang. [12] D adds dang. [13] D: bsgrub. [14] D: sgrub pa chen po zhes pa ste *deest.*

| bsnyen pa'i dus su gtsug tor che'i |
| gzugs brnyan 'bad pas rnam bsgom bya |
| nye bar[1] bsgrub pa'i dus su ni |
| bdud rtsi 'khyil ba'i gzugs brnyan no |
| rnal 'byor brtson pas sgrub pa la |
| lha'i[2] gzugs brnyan bsgom bya ste |
| sgrub pa chen po'i dus su ni |
| sangs rgyas khyab bdag gzugs brnyan no | [GSU, 172-173]

| zhes so | | de la dgongs pa'i skad cig gzhan gyis gtsug tor chen po'i gzugs brnyan ni khams gsum pa ma lus pa nam mkha'i[3] chos 'byung la thugs rdo rje rab tu gzhag[4] nas bsnyen pa'i dus su ste |[5] thog ma'i dus su so sor ba sdud pa bsgom par bya zhing bsam gtan gyi yan lag gis brtan par bya'o | | 'dir bcom ldan 'das kyis dam bca' ba ni |

| bsam pa thams cad yongs spangs te |
| nyi ma gcig ni yongs brtag bya |
| gal te yid ches med pa na |
| de tshe nga yi brdzun tshig yin |

| zhes so | | 'dir yid ches byed[6] ni du ba la sogs pa'i mtshan ma ste | gzhan sngags la sogs pa'i nyi ma gcig gis sgrub[7] par bya ba ni [P. 335b] ma yin te | gang gis[8] sngags pa rnams kyis yid ches pa 'gyur[9] bar 'gyur ba'o | | des na yod pa dang med pa'i blo yongs su spangs te | rten med par byas nas |[10] zab mo stong pa la dmigs pa med par sgom[11] par bya ste | yid ches byed du 'gyur ro | | yid ches byed pa[12] de yang du ba la sogs pa rnal 'byor pas bsgom par bya'o zhes pa de bzhin gshegs pa'i nges pa'o | | de bzhin du |

| byed pa bcing ba'i sbyor ba yis |
| sa gsum po ni bsgrub par bya |

| zhes byed pa mig la sogs pa rnams kyis sa gsum sangs rgyas kyi gzugs brnyan du bsgrub par bya ste | de'i man ngag ni bla ma'i zhal las rtogs par bya'o | | de la bla ma'i man ngag ces bya ba ni nam mkha' la rnal 'byor pas dang por du ba mthong ste smig rgyu ni ma yin zhes pa rang gis nyams[13] su mthong bas[14] shes par bya bar[15] 'gyur ro | | phyi nas smig rgyu ste du ba

[1] D: ba'i. [2] D: lha yi. [3] D: mkha'. [4] D: bzhag. [5] D: the *shad deest.* [6] D adds pa. [7] D: bsgrub. [8] D: gi. [9] D: 'byung. [10] D: the *shad deest.* [11] D: bsgom. [12] D: du. [13] D: gnyis. [14] D: ba. [15] D: byed par.

la sogs pa na[1] rtog pa dang bral ba pra phab pa lta bu zhes pa'o | | de [D. 298a] ltar thog mar du ba'i mtshan ma'o | | smig rgyu ni mtshan ma gnyis pa'o | | mtshan ma gsum pa ni mkha' snang ngo | | mar me ni mtshan ma bzhi pa'o | | sprin med pa'i nam mkha' ni mtshan ma lnga pa'o |[2] zhes 'dus pa phyi ma dang mkha' 'gro ma rdo rje gur du yang bcom ldan 'das kyis gsungs so | | de las steng du bcom ldan 'das kyis gsungs pa |

| de ni thams cad mkhyen pa'i rgyu |
| dngos grub nye bar 'jug byed pa |
| phyi nas sgyu ma'i rnam pa ste |
| rmi lam rnam pa skad cig las | [ḌVP]

| zhes pa la sogs pa'o | | de'i phyir bcom ldan 'das kyi gsung las du ba la sogs pa'i mtshan ma ni dang por bsgom pa'i yid ches byed du 'gyur ro | | kha cig grub pa'i dus so zhes smra bar 'gyur ba de rnams thams cad de bzhin gshegs [P. 336a] pa'i dam bca' ba 'jig par byed pa ste | bsam pa thams cad yongs su[3] spangs nas | nyin zhag gcig ni yongs su brtag | yid ches byed ces pa'i bcom ldan 'das kyi gsung la tho 'tsham[4] pa'o | | de grub pa'i dus su 'jig rten pa'i[5] du ba la sogs pa gang sgyu ma dang rmi lam lta bu de ni mtshan mar mi 'gyur te | dngos su du ba dang 'bar ba la sogs pas sreg pa'i bya ba nus pa'i phyir ro | | de bzhin du gur kum dang me tog dang rin po che dang | gser la sogs pa'i char pa yang ngo | | de'i phyir yan lag drug gi rnal 'byor las du ba la sogs par 'gyur ro | |[6] zhes mkha' 'gro ma rdo rje gur du bcom ldan 'das kyis gsungs pa |

| yan lag drug sgom[7] de las ni |
| slar yang rang byin brlab pa ste |
| byin brlabs[8] rnam pa'i rim pa yis |
| phyi nas mtshan ma mtshon par bya | [ḌVP]

| zhes pa'o | | 'dir rang byin gyis brlab pa'i rim pa zhes bya ba ni so sor sdud pas kun rdzob kyi bden pa mthong ba'o[cf. PK III, 10ab] | | mtshan ma zhes bya ba ni sbyin[9] dang du ba la sogs pa dang 'dra bar snang ba ste | de yang sgron ma'i mthar thug pa thog mar mthong ngo | | der sprin med pa'i nam mkha' dri ma med pa'o | | rgyud rnams su gzhan 'bar ba la sogs pa'i thig le'i mthar thug pa ste | sgyu 'phrul dra ba'i ting nge 'dzin gyi le'ur yang[10] bcom ldan 'das kyis gsungs pa 'di lta ste |

[1] D: ni. [2] D: the *shad deest.* [3] D: su *deest.* [4] D: 'tshams. [5] D: gyi khams. [6] D: the two *shad*s are not present. [7] D: bsgoms. [8] D: rlabs. [9] D: sprin. [10] D: yang *deest.*

| nam mkha' las [D. 298b] byung rang byung ba |
| shes rab ye shes me bo che |
| 'od chen rnam par snang bar byed |
| ye shes snang ba lam me ba |
| 'gro ba'i mar me ye shes sgron |
| gzi brjid chen po 'od gsal ba |
| rig pa'i rgyal mchog sngags dbang po |
| gsang sngags rgyal po don chen byed | [NS, 61cd-63ab (VI, 20cd-22ab)]

[P. 336b] | ces tshigs su bcad pa gnyis kyis mthsan ma yang bcom ldan 'das kyis dgongs pa'i skad gzhan gyis gsungs so | | sngar brjod pa'i sprin med pa'i nam mkha' la snang brnyan gang yin pa de ni nam mkha' las byung rang byung ba'o | | shes rab ye shes me bo che ste rnam par rtog pa thams cad dang bral ba'i sems nyid kyi phyir ro | |[1] zhes pa'o | | des na | shes rab ye shes me zhes pa ni 'bar ba ltar snang ba'o | | 'od chen rnam par snang bar byed | | ces pa zla ba ltar snang ba'o | | de kho na | ye shes snang ba lam me ba | | zhes so[2] | | 'gro ba'i mar me zhes pa nyi ma ltar snang ba'o | | ye shes sgron zhes pa sgra gcan ltar snang ba'o[3] | | gzi brjid chen po 'od gsal ba | | zhes pa glog ltar snang ba'o | | rig pa'i rgyal mchog sngags dbang po | | zhes pa[4] thig le snang ba ste | kha dog sngon po zla ba'i dkyil 'khor gyis[5] rnam pa can no | | gsang sngags rgyal po don chen byed | | ces pa khams gsum pa'i dngos po rnam pa thams cad pa[6] ltar snang ba sgyu ma dang | rmi lam dang | mig yor dang mtshungs par[7] rnam pas so sor sdud pas[8] mthong ngo | | mig gi dbang po'i byed pas[9] dang | de nas srog rtsol bcing ba ste byed pa 'di rnams kyis dang bcing ba'i sbyor bas sa gsum po 'dod pa dang | gzugs dang | gzugs med pa'i mtshan nyid can brtan pa dang | g.yo ba'i rang bzhin gyis bdag nyid ni[10] bsgrub par bya zhes pa'o | | de bzhin du mkha' 'gro ma rdo rje gur du bcom ldan 'das kyis gsungs pa |

| 'jig rten khams ni thams cad du |
| ji srid rdo rje'i lus dang ldan |
| khams gsum rgyu dang mi rgyu ba |
| ma lus lus pa med par 'grub | [ḌVP]

ces te yan lag drug gi [P. 337a] rnal 'byor bsgoms pas so zhes pa bcom ldan 'das kyi nges pa'o | | de bzhin du dpal 'dus par bcom ldan 'das kyis gsungs pa |

[1] D: the two *shad*s are not present. [2] D: pa'o. [3] D: ye shes sgron zhes pa sgra gcan ltar snang ba'o *deest.* [4] D: pa *deest.* [5] D: gyi. [6] D: la. [7] D: pa'i. [8] D: par. [9] D: pa. [10] D: ni *deest.*

| dngos po med la sgom pa med | [D. 299a]
| sgom pa sgom pa nyid ma yin |
| de ltar dngos po dngos med 'gyur |
| sgom pa dmigs su med pa'o | [GS II, 3]

| zhes so | | 'dir dngos po med pa sprin[1] med pa'i nam mkha' la sgom pa ni so sor sdud pa ste de kho na dngos po med pa la bsgom pa med ces so | | sgom pa sgom pa nyid ma yin | | zhes pa 'dir so sor sdud pa sgom pa'i dngos po med pa sprin med pa'i nam mkha' la bsgom yin[2] pa de ni sgom pa sgom pa nyid ma yin par 'gyur te | rnam par rtog pa bsgom pa dang bral ba nyid kyi phyir ro | | de ltar dngos po gang zhig so sor sdud pas mthong ba de ni dngos po dngos min 'gyur te | rnam par ma brtag[3] pa 'das pa dang ma 'ongs pa dang da ltar byung ba'i dngos po mthong ba'i phyir ro zhes pa'o | | de'i phyir so sor sdud pa'i sgom[4] pa la rnam par rtog pa'i sgom pa dmigs par mi 'gyur ro |[5] zhes pa bcom ldan 'das kyis gsungs ngo[6] | | bsgom pa 'di ni bcom ldan 'das kyis shes rab kyi pha rol tu phyin par yang gsungs pa 'di lta ste |

de nas lha rnams kyi dbang po brgya byin gyis tshe dang ldan pa rab 'byor la 'di skad ces smras so | | 'phags pa rab 'byor gang zhig shes rab kyi pha rol tu phyin pa la rnal 'byor du byed pa de ci ltar rnal 'byor du byed pa yin | rab 'byor gyis smras pa | kau shi ka gang shes rab kyi pha rol tu phyin pa la rnal 'byor du byed pa de ni nam mkha' la rnal 'byor du byed pa'o | | kau shi ka gang[7] bla gab med pa la rnal 'byor du byed par sems pa de ni gang shes rab kyi [P. 337b] pha rol tu phyin pa la bslab par bya ba[8] sems pa'o |

| zhes sprin med pa'i nam mkha' la phyag rgya chen po bsgom pa pra phab pa[9] dang mtshungs pa[10] bcom ldan 'das kyis gsungs so | | de ltar so sor sdud pa dang bsam gtan gyis bsnyen pa'i yan lag brjod do |

| de nas bdud rtsi 'khyil ba'i gzugs brnyan gyi ming gis dgongs pa'i skad gzhan gyis rlung gsungs so [cf. GSU, 172d] | | de yang rnam pa lnga ste | de skad du 'dus pa phyi mar bcom ldan 'das kyis gsungs pa

| rin chen lnga'i[11] rang bzhin du bugs[12] |
| sangs rgyas lnga yis byin brlabs[13] pa |

[1] D: sgrib. [2] D: gang sgom. [3] D: brtags. [4] D: pa bsgom. [5] D: the *shad deest.* [6] D: so. [7] D: gang *deest.* [8] D: bar. [9] D: pa *deest.* [10] D: par. [11] D: lnga yi. [12] D: dbugs. [13] D: rlabs.

| gong bu'i [D. 299b] gzugs kyis phyung nas ni |
| sna yi rtse mor rnam bsgom bya | [GSU, 147]

| zhes so | | 'dir rin chen lnga'i sgra yis ra sa nā'i dkyil 'khor lnga yi[1] chos can sa la sogs pa'i khams rnams so | | de'i rang bzhin gyi dbugs ni rin chen lnga zhes pa ste sna'i bug[2] g.yas su'o | | de bzhin du sangs rgyas lnga ni la la nā'i dkyil 'khor lnga'i chos can rnam par shes pa la sogs pa'i phung po lnga rnams te | de rnams kyis byin gyis rlabs[3] pa'i dbugs ni sna bug g.yon par ro | |[4] zhes pa'o | | gong bu'i gzugs kyis phyung nas ni | | zhes pa la 'dir gong[5] bu ni 'dir[6] g.yas pa dang gcig[7] shos kyi dkyil 'khor rnams kyi srog gi rlung dbu ma a wa dhū tīr gcig pa nyid do | |[8] zhes pa'o | | srog gi rlung de yang | gong bu'i gzugs kyis phyung nas ni | | sna'i[9] rtse mor rnam bsgom bya | | 'dir sna'i sgras ni lte ba dang | | snying kha dang |[10] mgrin pa dang | dpral ba dang | gtsug tor gyi padma'i ze 'bru[11] brjod de de'i rtse mor ro | | rnam bsgom bya ni lte ba dang lte ba'i dbus su ste padma'i 'dab ma la ni ma yin no | | de ltar thig le'i gnas su [P. 338a] gong bu'i gzugs kyis srog 'gogs[12] pa de nyid kyis de'i 'dzin par brjod do | | de ltar yan lag gnyis kyis nye ba'i sgrub[13] pa ste bdud rtsi 'khyil ba'i gzugs brnyan gyis zhes pa'o | | nye ba'i bsgrub pa de nyid rdo rje'i bzlas pa zhes brjod par bya ste | dbu ma dbyer med pa'i yan lag gis bzlas par bya'o zhes pa |[14] srog g.yon pa dang g.yas pa'i rtsa la rgyu ba med pa[15] pas so | | gtsug tor gzugs brnyan mthong bar[16] na | | phyi nas sngags pas srog rtsol bya | | bla ma'i man ngag dang dgongs pa'i skad kyis rtogs par bya'o |[17] zhes pa ni | srog rtsol ba dang 'dzin pa ste nye ba'i bsgrub pa brjod do |

| de nas | bsgrub pa la ni lha'i[18] gzugs [GSU, 173a] | | zhes pa 'dir 'dzin pa'i stobs kyis lte bar gnas pa'i gtum mo 'bar ba rnal 'byor pas mthong ste | sgrib pa thams cad dang bral ba pra phab pa lta bu phyag rgya chen mo 'od zer gyi sprin mtha' yas pa spro bar byed pa 'od zer gyi[19] dkyil 'khor du rnam par gsal ba ni rjes su dran pa [D. 300a] ste sgrub[20] par brjod do | | 'dzin pa'i mthar gtum mo'i rnal 'byor bsgom par bya'o |[21] zhes pa nges pa'o |

[1] D: yis. [2] D: bu ga. [3] D: brlabs. [4] D: the two *shad*s are not present. [5] D: gang. [6] D: 'dir *deest.* [7] D: cig (preceded by a *shad*). [8] D: the two *shad*s are not present. [9] D: sna yi. [10] D: the *shad deest.* [11] D: 'prur. [12] D: 'gog. [13] D: bsgub. [14] D: the *shad deest.* [15] D: pa *deest.* [16] D: bas. [17] D: the *shad deest.* [18] D: lha yi. [19] D: gyis. [20] D: grub. [21] D: the *shad deest.*

| der de'i[1] ltar ye shes kyi me lces phung po dang khams | dang skye mched[2] | la sogs pa rnams bsreg[3] pa gcig tu 'dres par 'gyur te | g.yon pa dang g.yas pa'i rtsar son pa rnam par shes pa la sogs pa dang sa la sogs pa'i dkyil 'khor gyi rang bzhin rnams dpral bar zla ba'i dkyil 'khor la rab tu zhugs pa rnams so | | de nas gtum mo'i ye shes kyi me lces zla ba zhu bar gyur pa ni de byang chub kyi[4] sems thig le'i gzugs kyis 'og tu song ba ni mgrin pa dang | snying ga dang | lte ba dang | gsang ba'i padmar dga' ba dang | mchog [P. 338b] dga' dang | khyad dga'i dga' ba'i rang bzhin dang | de nas rdo rje nor bu ji srid pa'i bar du lhan cig skyes pa'i dga' ba'i rang bzhin gyis so zhes pa'o | | yang rnam pa sna tshogs pa dang | rnam par smin pa dang | rnam par nyed pa dang | mtshan nyid dang bral ba'i rang bzhin gyis so | |[5] zhes so | | de ltar cha bcu drug gang ba nor bu'i nang ji srid par son pa gang gi tshe bsgoms pa'i stobs kyis bde ba 'brel te | 'dzag pa'i bde ba dang 'dra ba'o zhes pa ni dpe tsam ste | |[6] rang gi ngo bos ni dbang po gnyis las skyes pa'i bde bas mchog tu mi 'gyur ba'i[7] gnas skabs kyi lhan cig skyes pa'i dga' ba'i ngo bo can gyi[8] bye ba stong gi char yang mi phod do | | gnas skabs de ni byes pa'i rnal 'byor pas ci yang rnam par shes par bya ba ma yin pa'o | | byang chub sems dpa' rnams kyi stong nyid byang chub ces brjod de | 'jig rten la grags pa'i med pa nyid kyi rjes su 'gro ba ni ma yin no |$^{\beta\beta}$

| de ltar yan lag drug gi rnal 'byor gyi sngags bzlas pa dang | bsam gtan dang bde ba yis[9] rnal 'byor pa rnams sangs rgyas nyid du 'grub par 'gyur te | bsod nams mchog[10] dag byed sdig pa 'jig byed pa | skye ba 'di nyid la zhes pa sgrub pa po'i nges pa bcom ldan 'das kyis gsungs so | |$^{\alpha\alpha}$

slar yang de nyid du $^{\gamma\gamma}$'dir rnam pa thams cad rnam pa med ni rgyu ste | so sor sdud pas gang zhig mthong ba'i dngos po [D. 300b] bum pa dang snam bu la sogs pa dang pra phab pa dang mtshungs[11] pa so sor snang ba las rnam pa thams cad pa rtog pa dang bral zhing ma 'khrul pa'i mngon sum gyis mthong ba'i phyir zhes pa'o | | rnam pa med ni rdul [P. 339a] phra rab kyi chos nyid las ma 'das pa ste rtog pa dang bral ba nyid kyi phyir ro | | bsums[12] shing ma btsums pa'i mig gis rtogs par bya ba gang yin pa de'i phyir gzugs ma yin | gzugs las gzhan pa yang ma yin | mig gis dang mig med par rtogs par bya ba yang ma yin no | | de ltar rnam pa thams cad rnam

[1] D: de. [2] D: dang skye mched *deest.* [3] D: bsregs. [4] D: kyi *deest.* [5] D: the two *shad*s are not present. [6] D: the two *shad*s are not present. [7] D adds bde ba'i. [8] D: gyis. [9] D: bas. [10] D adds tu. [11] D: mchungs. [12] D: btsums.

pa med ni rgyu ste | shes rab kyi pha rol tu phyin pa chen po stong pa nyid rnam pa thams cad mchog dang ltan pa'o[γγ] zhes pa la sogs pa'o |
| don 'di nyid dpal kye'i rdo rje'i bshad par byang chub sems dpa' chen po dpal rdo rje snying po zhabs kyis gsungs pa 'di lta ste |

[δδ]sngar bshad pa'i shes rab dang thabs dag gi don dam pa'i sgom pa brjod par bya ste | dngos po sgom[1] bya zhes pa la sogs pa'o [cf. HT I.i, 11] | | 'dir nam mkha' la dngos po bsgom bya ni rmi lam lta bu ste | rdul phra rab kyi chos nyid las 'das pa'o | | de yongs shes pa dngos po med pa bsgom par bya ste | rnam par rtog pa dang bral ba'i sems kyis snang brnyan mthong ba'o | | rtog pa dang bral zhing ma 'khrul pa ni mngon sum zhes brjod pa la sogs pa'o[2] |[δδ]

| zhes pa la sogs pa'o | | de bzhin du rgyud phyi mar sa bcu'i dbang phyug 'jam dpal zhabs kyis gsungs pa

[εε]| stobs bcu'i stobs dang ldan pas so sor sdud sogs drug po rnams kyis stong pa nyid ni bsgom[3] pa gsungs | | mtshan mo[4] du ba la sogs rnal 'byor slar yang nyin mo mkha' la 'bar ba la sogs rnams kyang ngo | | so sor sdud pas rnal 'byor pa ni nam mkha'i mthil du son pa dus gsum gzug[5] mthong bar 'gyur[6] | | de la bsam gtan [P. 339b] gyis sems bstan[7] par yang ni byed de phyi rol dngos po rnams ni rnam par spong | [34]

| srog gi rtsol bas ri bong can dang nyi ma dang bral mun par srog gi[8] rlung ni 'bab par bya[9] | | 'byung ba dang ni 'jug pas dman par slar yang[10] byed de 'dzin pa'i yan lag gis ni [D. 301a] thig ler ro | | rjes su dran pas mkha' la ri bong can bzhin rang gi gzugs las 'od zer chen po nges[11] par rgyu | | ting nge 'dzin gyi[12] khu ba rdo rje las ni mgo bor bgrod byed dri med bde bas rab gang ba'o | [35]

| nam mkha'i lta bas gti mug mtha' nyid du ni byed par 'gyur te stong pa nyid ni mthong bas so | | nang gi lta bas 'dod chags mtha' nyid du ni byed par 'gyur te srog gi rlung ni 'gags pa na'o | | lus med lta bas zhe sdang mtha' nyid du ni byed par 'gyur te khu ba dri med bde ba las | | srog gi[13] lta

[1] D: bsgom. [2] D: par bya'o. [3] D: sgom. [4] D: mo'i. [5] D: gzugs rnams. [6] D: byed. [7] D: brten. [8] D: pa can du srog. [9] D: 'bab par 'gyur. [10] D: slar yang is placed before 'byung ba. [11] D: po nges *deest.* [12] D: gyis. [13] It is worth mentioning that in the *Tantrottara* text (see below, p. 179, note 1) instead of srog gi (*prāṇa°*) we find sna rtse (*ghrāṇa*). The latter seems to be the correct reading (it is worth noting that often in Sanskrit MSS *ghrāṇa* and *prāṇa* are very similar).

bas nga rgyal mtha' nyid du ni byed par 'gyur te gzhom med tshangs pa'i dbyangs las so | [36][1]

| srog dang rtsol ba 'gags nas[2] sangs rgyas gzugs las dri ma dang bral dkyil 'khor dam par 'gyur | | gsang ba lte ba snying kha'i[3] chu skyes mgrin pa mgo bo gtsug tu sa zung rim pas so | | khu ba steng du son dang 'og tu 'ang rdul gyis gzhom du med pa'i dbyings[4] las ni | | sku gsungs[5] thugs kyi rdo rje dri ma dang[6] rnam bral gang gis sangs rgyas ston pa po | [37][7]

| khyi la sogs pa'i sha yi mig ste rang bzhin yon tan dbang las lha la sogs pa'i lha yi mig | | rang sangs rgyas dang nyan thos rnams kyi mi yi snying la son pa sangs rgyas spyan ni gsum pa'o | | byang chub sems dpa' rnams kyi dri ma dang bral dag pa'i shes rab spyan ni bzhi par rab tu 'gyur | | sangs rgyas rnams kyis thams cad gzigs shing dri ma gsum dang rnam bral [P. 340a] ye shes spyan ni lnga pa'o | [38][8]

| 'dzag med dga' ba khu ba rdo rje yang ste de 'dzin pa las nges par rdo rje 'dzin pa'o | | sa bon lus kyi thig le yab ste lte ba'i 'khor lor bde ba gang zhig dzi na dzig ces so | | de nas mtshon bya mtshon par byed pa snying gar mchog gi bde ba mgon po ā ro lik[9] nyid do | | de ni rig bya rig byed gang gyis mgrin par g.yo med bde ba 'dzin pa de yang ratna dhṛk | [39]

| gang gis[10] spyi bo'i rgyud du khu ba dri ma med pa'i bde ba 'dzin pa 'di ni pra dznyā dhṛk | | gtsug tor tshangs pa'i bu gar 'gyur ba med pa mchog

[1] *Tantrottara* (bKa' 'gyur rGyud, Peking ed. # 5, ka, fol. 145b, lines 3-5): | nam mkhar bltas pas gti mug rnam par 'jig par 'gyur te sna tshogs stong pa nyid mthong bas | | nang gi bdag nyid bltas pas 'dod chags 'jig par 'gyur te srog gi rlung dag bkag pas so | | yan lag med pa bltas pas zhe sdang 'jig par 'gyur te khu [khun in the text] ba dri med bde ba yis | | sna rtser bltas pas nga rgyal 'jig par 'gyur te gzhom du med pa tshangs pa'i gsungs las so |. [2] D: na. [3] D: ga'i. [4] D: dbyangs. [5] D: gsung. [6] D: dang *deest.* [7] *Tantrottara* (ibid., lines 5-7): | srog dang rtsol ba bkag pas sangs rgyas gzugs brnyan dri ma bral ba'i dkyil 'khor yang dag pa | | gsang ba lte ba snying kha mgrin pa mgo bo rdo rje rnams su rim bzhin sa zung de [re in the text] | | khu ba gyen du song zhing khrag kyang 'og tu 'gro la tshangs dbyangs gzhom du med pa las | | sku gsung thugs kyi rdo rje gsum dang dri ma bral ba gang gis ston pa sangs rgyas nyid |. [8] *Tantrottara* (ibid., lines 7-8): | khyi la sogs pa'i sha yi mig dang rang bzhin yon tan dbang gis lha la sogs pa'i lha yi spyan | | rang rgyal nyan thos dag gis gzhan kyi sems rtogs shes pa sangs rgyas spyan te gsum [gsun in the text] pa'o | | byang chub sems dpa' rnams kyi dri ma bral ba rnam dag bzhi pa shes rab spyan du 'gyur | | sangs rgyas rnams kyi thams cad gzigs pa dri ma gsum dang bral ba lnga pa ye shes spyan |. [9] D: ḷk. [10] D: gi.

gi bde ba dga' ba bcu drug gang ba ni | | gang zhig shes rab rang bzhin med pa mchog gi ri bong can cha bcu drug pa ste nya yi [D. 301b] mthar | | gang gi rig ma dga' ba de ni rdo rje dang bcas mgo bor drug pa rdo rje sems dpa'o | [40][εε]

[ζζ]| zla ba nyi ma'i rgyu pa nyams shing lam ni gnyi ga yi yang srog gi rlung ni rtag 'gags la[1] | | chu skyes rdo rje[2] rab tu sad cing ri bong can zhu nyi ma'i gzugs chen la ni rab tu zhugs | | dngos dang dngos med gcig gyur rnam gsum 'jigs pa spong zhing gnyom[3] med legs par rab tu rtogs pa na[4] | | de yi dus na[5] rnal 'byor pa de gang la gnyis ni cung zad yod pa mchog gi go 'phang 'gro | [LKC V, 162]

| srog dang thur sel 'gags par gyur na ri bong 'dzin pa skyod[6] pa nyi ma'i gzugs la rab tu 'gro | | rdo rje padmar rab tu sad na slar yang 'di ni nyi ma'i gzugs kyi[7] me lces zhu bar byed | | rlung dang zla ba nyi ma 'gags par gyur na rnam par shes pa dang ni ye shes gcig tu 'gyur | | de ltar e waṃ dang ni de bzhin de ltar rnam gsum du 'gyur gzhan ni cung zad yod ma yin | [LKC V, 160]

| 'khor lo srid gsum kun nas dang ba zhes pa'o 'di bde ba rin chen chags pa [P. 340b] nyid | | padmo'i nyon mongs zad pa ral gri rdo rje ye shes sku ni chen po mi phyed pa'o | | mi shes gcod pa gri gug mchog gi rigs drug rnams te 'di rnams kyis ni bskyod pa gang | | phung po khams dang dbang po sogs rnams mkha' bzhin ro mnyam de yang de bzhin rig par bya | [LKC V, 101]

| gang[8] du nges par rigs kyi gzugs ni mnyam[9] pa nyid gyur de ni chen po'i gzugs su gsungs | | gang du 'khor ba'i sdug bsngal nyams pa nyid du gyur pa de ni tshor ba chen por gsungs | | gang du 'khor ba'i 'du shes mthar byed nyid gyur de ni rdo rje'i 'du shes chen po'o | | gang du 'khor ba 'phel ba nyams pa nyid gyur de ni rdo rje 'du byed kho na'o | [LKC V, 102]

| gang du gnyid la sogs pa'i gnas skabs nyams pa nyid gyur de yang rnam par shes par gsungs | | gang du me shes dngos po nyams pa nyid du gyur pa de ni thub pa'i ye shes nyid | | 'di rnams rnam par snang mdzod la sogs dam pa'i rgyal ba mchog rnam drug ste rigs drug rnams | | gzhan ni khams drug dbye ba rnams te sa dang me dang chu rlung nam mkha' zhi ba rnams | [LKC V, 103]

[1] L_4 (T): chen pa 'gags. [2] D: rjer. [3] D, L_4 (T): srid par gnas pa'i gzhom. [4] L_4 (T): gyur pa. [5] L_4 (T): su. [6] D, L_4 (T): bskyod. [7] D: kyis. [8] D: god. [9] D, L_4 (T): nyams.

| gang du gti mug mtha' dag mthar byas nyid gyur spyan ma [D. 302a] yin te de ni 'dzin ma'o | | gang du nga rgyal mtha' dag nyams pa nyid gyur mā ma kī ste de ni chu nyid do | | gang du 'dod chags mtha' dag nyams pa nyid gyur gos dkar mo ste de ni me ru 'gyur | | gang du phrag dog mtha' dag nyams pa nyid gyur de ni sgrol ma'o de ni rlung yang ngo | [LKC V, 104]

| gang du zhe sdang mtha' dag nyams pa nyid gyur rdo rje dbyings kyi dbang phyug ma ste mkha' | | gang du ser sna thams cad nyams pa nyid gyur de ni sna tshogs yum ste de ni 'gyur med do | | mthong dam ma mthong gzugs ni yid kyi nam mkha' la yang lta bar byed pa gang de mig | | rings[1] nas sgra ni rab tu gsal [P. 341a] ba bzhin du thos 'di rgyal ba'i rna ba chen po'o | [LKC V, 105]

| mchog gi bde ba byed pa'i dri kun 'dzin pa de ni khyab bdag gi yang sna bzang po | | rang gi zla ba bdud rtsi bde ba ster ba 'ang rtag tu myong bar byed pa gang de lce | | rdo rje'i reg bya kun nas 'dzin pa gang de rtag tu rdo rje lus kyi dbang po ste | | shes rab thabs dang rab tu 'grogs las yid ni mnyam la 'jug gang de ni 'di yi chos | [LKC V, 106]

| dbye ba drug gis phye ba'i yul dang yul can 'di rnams byang chub sems dpa' btsun mor bcas | | gzugs brnyan la ni gzugs sogs 'di rnams rgyal ba mchog gi yul rnams rnam drug kun nas ni | | dang zhing ma skyes ma 'gags mchog gi bde byed myog med ye shes kyis ni rtogs bya ste | | gzhan gyis gzung bya khams gsum du ni mtha' dag 'gro ba'i dbang po'i sgo yis rtogs bya min | [LKC V, 107]

| sangs rgyas rnams kyi 'ang rtogs bya min pa dpag med yon tan dang ldan sangs rgyas spru kha pa[2] sgyu ma ni | | srid gsum gnas su bdag nyid ston par byed de brgya byin dra ba nyid bzhin nyid du'o | | sna tshogs dngos rnams kyis phye rgyal ba dang bcas lha mi[3] rnams kyi rang rang[4] sems la rab zhugs pa | | 'di ni ma skyes chos te chu la nam mkha' bzhin du 'di la skye bar 'khrul pa ster ba'o | [LKC V, 98]

| khro bo sangs rgyas lha mo dang bcas nges par ro yi rdo rje rnams dang sa yi[5] snying po sogs | | rab tu dga' ba'i thugs can rnams ni rnal 'byor pa la 'grub pa'i dus su mkha' la mngon sum 'gyur | | de yi 'dod pa'i dngos grub ri bong can gyi zhag gi tho rangs[6] ni mtshan [D. 302b] mo'i phyed la 'gyur

[1] D: ring. [2] D: sprul pa. [3] D: mi *deest.* [4] D: dang *deest.* [5] D: gzhi'i. [6] D omits the second rang.

| | rin po che ’am me tog char pa mchog gyur dus kyi sbyor bas sa’i[1] steng du ’gyur | [LKC V, 163][ζζ]

[ηη]dang po’i sangs rgyas las ’dir rdo rje’i tshig ’di rab tu gsal par mdor bstan pa [P. 341b] dang rgyas par bshad pa rnams kyis bcom ldan ’das kyis gsal par mdzad do | | ’di nyid kyi sgrub thabs phyags[2] rgya chen po’i sgom pa du ba la sogs pa’i mtshan ma can kyi lam gsal par mdzad de

| stong par rtse gcig yid byas nas |
| nyi ma gcig ni brtag par bya |

| zhes so | | bcom ldan ’das kyi gsung ’di yi[3] phyir mchog gi dang po’i sangs rgyas su rdo rje’i tshig phyag rgya chen po sgom pa’i lam du ba la sogs pa rab tu gsal ba ste | bla ma brgyud pa’i rim pas ’ongs pa ste | bla ma’i bka’ yis byin gyis brlabs pa ma yin no zhes pa’o | | lam ’di’i rab tu gsal ba la nyin dang mtshan mor yid ches pa yod de | nyin zhag gcig ni brtag par bya | | zhes bcom ldan ’das kyi[4] gsung gi[5] phyir ro | | ’dir du ba la sogs pa’i mtshan ma bor nas gzhan sngags la sogs pa’i sgrub thabs kyis rnal ’byor pas brtag par bya ba ma yin no | | mtshan ma yang rnam pa gsum ste | | dang po’i mtshan ma dang | bar ma’i mtshan ma dang[6] | mtha’i mtshan ma’o | | dang po’i mtshan ma ni du ba la sogs pa’i lam rnal ’byor yan lag drug gyis[7] gzugs brnyan grub par mi ’gyur ba’i skad cig thob pa’o | | mtshan ma bar ma ni mchog tu mi ’gyur ba’i skad cig brgya phrag bco brgyad rnams kyis sa dang po thob pa dang | mngon par shes pa lnga dang | | ma mthong ba’i don yang dag par mthong ba dang | ’jig rten pa’i dngos grub ’thob pa’o | mtha’i mtshan ma ni | sangs rgyas nyid dang | rdo rje ’chang nyid ste[8] mchog tu mi ’gyur ba’i skad cig drug brgyas lhag stong phrag nyi shu rtsa gcig rnams kyis sa bcu gnyis thob pa phyag rgya chen po[9] dngos grub thob po zhes pa’o | | rdo rje’i tshig la sogs pa mtshan ma sngon ma can ’di rab tu gsal bar rgyud kyi rgyal po mchog gi dang po’i sangs rgyas [P. 342a] su bcom ldan ’das kyis bstan to zhes pa’o[ηη] |

dpal ldan mchog gi dang po’i sangs rgyas la sogs par rgyud sna tshogs pa [D. 303a] rnams kyi rnal ’byor yan lag drug rdzogs so | | | | ’di ni mkhas pa dpe med pas gsungs[10] pa’i zhabs kyis mdzad pa’o |

[1] D: sa yi. [2] D: phyag. [3] D: ’di’i. [4] D: kyis. [5] D: pa’i. [6] D: bar ma’i mtshan ma dang *deest*. [7] D: gi. [8] D: de. [9] D: po’i. [10] D: bsrungs.

Colophon

| la stong ding ri'i bla[1] 'khor mkhan pa khrod du rgya gar shar phyogs dza gad da[2] la'i paṇḍi ta chen po bi bhū ti tsa ndra dang | gnyal gyi lo tsa[3] ba mi mnyam bzang pos bsgyur ba'o | | | | slar yang lo tsa[4] ba'i ming tsam 'dzin pa snyom las pa bsod snyoms pa dpal ldan blo gros brtan pas | dpal dus kyi 'khor lo'i tshul la lhag par mos shing blo gros kyi snang ba cher rgyas pa'i slob dpon chen po chos grags dpal bzang po'i bkas bskul te | sgra don ji lta ba bzhin du bsgyur zhing zhu chen grub pa'o | | 'dis 'gro ba shin tu mang po la phan par gyur cig | dge'o[5] | |

[1] D: glang. [2] D: ta. [3] D: tsā. [4] D: tsā. [5] D: dge'o *deest*.

rNal 'byor yan lag drug gi brjed byang yon tan gyis 'gengs pa
Nyi ma dpal ye shes

Introduction

[P_1, 342a, 6; D_1, 303a, 4] | rgya gar skad du | gu ṇā bha ri ṇi[1] [*sic*] nā ma ṣa ḍaṅ ga yo ga ṭippa na | bod skad du | rnal 'byor yan lag drug gi brjed byang yon tan gyis 'gengs pa zhes bya ba |

dpal dus kyi 'khor lo la phyag 'tshal lo |

| dpal dus 'khor lo dbang phyug dang ni yon tan gyis |
| che ba'i bla ma rnams la bdag gi phyag 'tshal nas |
| dpal dang ldan pa rnal 'byor yan lag drug la ni |
| yon tan rnams kyis 'gengs par byed pa'i brjed byang bya |

'dir nges par phye[2] dang nang gi rig pa la bsgom pa goms par gyur pa'i thugs rgyud can slob dpon dpe med 'tsho dmigs pa dang rtog pa med pa'i de kho na nyid kyi man ngag bsgom[3] pas | dpal kha sarpa[4] ṇi'i drung du lo bcu gnyis bzhugs par gyur to | | der yang rtog pa'i khyad par ma byung ba las yid zhum nas yid kyi [P_1, 342b] dbang du gyur pa de la rdo rje rnal 'byor mas bstan par gyur te | bu bkri[5] ma'i grong du song shig | der khyod[6] la rtogs[7] pa'i khyad bar 'byung bar 'gyur ro zhes[8] | de yang bka' de spyi bor bzhag nas de'i dus kyi[9] paṇḍi ta chen po legs pa'i bu dpal 'dzin rjes su 'brang bzhin pas bkra[10] ma'i grong du gshegs so | | der yang tshigs mtshams kyi nyin zhag 'ga' zhig la mtshan phyed kyi dus su kun spangs pa'i cha lugs can | bcom ldan 'das kyis dngos su nye bar bstan te | kye [D_1, 303b] bu 'di ni de kho na[11] nyid do zhes so | | de yang man ngag ste[12] thos pa tsam gyis ting nge 'dzin la snyoms par zhugs par 'gyur[13] ro | | bcom

[1] D_1: gu ṇa ṇā pūr ṇi. [2] D_1: phyi. [3] D_1: bsgoms. [4] D_1: kharsa pā. [5] D_1: bi kra. [6] D_1: khyed. [7] D_1: rtog. [8] D_1 adds so. [9] D_1 adds slob ma. [10] D_1: bi kra. [11] D_1: kho. [12] D_1: te. [13] D_1: gyur.

ldan 'das de yang de'i tshe mi snang par gyur to | | de'i tshe de ma thag tu mtshan mo 'das shing de yang ting nge 'dzin las langs so | | dpal ldan bla ma bdag nyid chen po des kyang rnam pa thams cad kyang der dka' ba mdzad cing | bskal[1] pa dang ldan pa'i dpal ldan dpal 'dzin la rang gi rtogs pa nye bar bstan no[2] | | dpal ldan bla ma mchog tu thugs rje can des kyang rnam pa thams cad du snod dang ldan par rtogs nas paṇḍi ta chen po 'od byed lha la bka' drin du mdzad do | | des kyang paṇḍi ta chen po rgyal pa'i bla ma snyigs ma'i dus ki thams cad mkhyen pa chos kyi 'byung gnas zhi ba la bshad do | | kha na ma tho ba med pa[3] thugs rje la sogs pa'i yon tan brjod du med pa'i rin po che'i 'byung gnas dpal ldan bla ma de las kyang | dpal ldan bla ma'i zhabs bsten pa la mkhas pa nyi ma dpal bdag gis de kho na nyid yang dag par thob po zhes pa bla ma'i rgyud[4] pa'o | | de ltar slob ma dam pas gsol ba btab pa'i dbang las slob dpoṇ dpe med 'tsho zhes bya bas rdo rje 'dzin pa'i rau[5] go 'phang 'thob pa'i rgyu rnal 'byor [P_1, 343a] | | yan lag drug mdzad par bzhed pas | | rang gi 'dod pa'i lha la bstod pa'i sgo nas rnal 'byor yan lag drug gsal bar mdzad de |

Commentary on Stanza Ka

kun la zhes pa la sogs pa'o | | thams cad la sgrib par byed do zhes pa kun la sgrib pa'i sprin gyi dra ba ste | sprin gyi tshogs rnams gang du gal[6] zhing spangs pa de ni skad de der ro | | gang du 'khrul pa'i[7] dang tshul can nyid kyi phyir rnam rtog dang | phyogs can dang mtshungs pa'i rlung ste | dbugs rnams grangs ma lus pa mtha' bdag[8] nyid nub ste zhig pa'o | | de'i phyir yang rang gi nam mkha'i khams su ste | ston ka'i nam mkha' dri ma med pa'i dkyil du shar zhing gsal par gyur pa'o 'od bzang po can te | dge zhing bde ba'i 'od can 'jig rten dbang phyug sangs rgyas sam padma'i phyag can no | | de nyid ni skye bo rnams dga' bar byed pa nyid kyi phyir zla ba gang pa'o | | zla ba la yang thams cad sbyar bar [D_1, 304a] bya'o |

| nang gi don dang bcas pa ni kun la sgrib pa'i sprin gyi dra ba bsal ba ni gzung ba dang 'dzin pa la sogs par sgro btags pa dang bral ba la ste | 'dis ni so sor sdud pa dang bsam gtan gyi yan lag gsungs so | | 'chad par 'gyur ba'ang

| so sor sdud pa yul la yul dang yul can bcu rnams rab tu 'jug pa med pa'o | | bsam gtan yang ni shes rab rtog dang dpyod pa dga' dang g.yo med bde bar sems rtse gcig pa'o | [LKC IV, 116ab]

[1] D_1: skal. [2] D_1: to. [3] D_1: pa'i. [4] D_1: brgyud. [5] D_1: rau *deest.* [6] D_1: bsal. [7] D_1: ba'i. [8] D_1: dag.

| zhes pa'o | | rlung dang rnam par rtog phyir 'gro ba med pa'i phyir bag chags dang bcas pa'i sems kyis skad cig stong phrag brgya[1] cu rtsa bzhi'i mtshan nyid can dang | srog dang thur sel kyi rlung rnams kyang grangs ma lus pa gang gis sam | gang du nub cing 'gags par gyur pa ste | 'dis kyang srog rtsol dang | 'dzin pa'i yan lag dag gsungs so | | de skad du yang

| srog gi rtsol ba yang ni lam [P_1, 343b] ni gnyis po skyel[2] zhing dbu mar srog ni zhugs par 'gyur | | thig ler srog rab zhugs shing gnyis ka'i bgrod bcom[3] pa sems rtse gcig pa 'dzin pa'o | [LKC IV, 16cd]

| zhes pa'o | | rang gi bdag nyid kyi sems so | | de nyid nam mkha'i khams yin zhing rnam pa thams cad mthong ba sna tshogs pa'i gzugs ni zla ba[4] ste | 'dis kyang rjes su dran pa'i yan lag gsungs so | | de skad du yang

| gtum mo'i snang ba gang zhig lus dang nam mkha' la yang nges par 'gyur ba rjes dran 'gyur | [LKC IV, 17a]

| zhes so | | shar pa ni gtum mos reg pa las gtsug tor[5] gyi 'khor lo las 'ongs pa ste | snang ba med pa rab tu gsal ba nyid kyi phyir 'od bzang can no | | de 'jig rten thams cad kyi rten nyid kyi phyir na | sangs rgyas thams cad kyi spyi bor dang | rdo rje'i rtse mor gzung ba nyid kyi phyir 'jig rten dbang phyug go | dga' ba bcu drug gi khu ba nyid kyi phyir gang ba'i zla ba ste phyin tshig sdud do | | 'dis kyang ting nge 'dzin kyi yan lag gsungs te

| shes rab thabs kyi bdag nyid ni 'gyur med bde ba'i dbang gis ye shes gzugs la ting nge 'dzin | [LKV IV, 117b]

zhes 'chad par 'gyur ro | | gsal bar gyur cig rgyal bar gyur cig [D_1, 304b] pa'o | | 'dis ni phyag 'tshal ba yang 'phangs te des na de la rab tu 'dud do zhes mtshon par bya'o | |

Commentary on Stanza Kha

da ni rnal 'byor yan lag drug po 'di gang brjod par[6] bya ba de 'gal bar snang ba'i sgo nas rtogs[7] par byed pa gsungs te | | gang zhes pa la sogs pa'o | | mgon po gang zhig 'khor bar skye ba dang 'chi ba'i kun rdzob kyi bden pa dang | zhi ba de chad pa don dam pa'i bden pa ste | de dag so sor dmigs pa ni kun nas dmigs par byed pa ste | de dang bral ba nyid kyi phyir

[1] D_1: brgyad. [2] D_1: sgyel. [3] D_1: bcom *deest.* [4] It is evidently a mistaken reading of the Sanskrit original (*candra* instead of *tatra*). [5] D_1: gcu to ra. [6] D_1: brje dpar. [7] D_1: rtegs.

de skad du'o | | de nyid kyi phyir kun rdzob dang don dam pa'i bden pa de dag las tha dad med par gnyis su med pa'i ngo bo zung 'jug go | | 'jig rten gsum dang gcig pa'i ngo bo nyid kyi phyir khyab bdag [P_1, 344a] go | | stong pa dang shin tu stong pa dang | stong pa chen po dang | thams cad stong pa nyid kyis 'od gsal ba nyid kyi phyir stong pa ste | rdul phra rab kyi chos nyid las 'das pa zhes pa'i don to | | me long gi gzugs brnyan lta bu'i rnam pa thams cad mchog dang ldan pa nyid kyi phyir brtse ba'i rang bzhin te | rnam pa kun ldan rnam pa med ces pa'i don to | | gnas pa las 'das pa ni dmigs pa la chags pa'i sems te | gnas pa med pa'i tshul gyis[1] legs par gnas pa zhes bya ba'i don to | | rnam par rtog pa med pa'i ye shes rab tu gyur pa'i gnas skabs kyi khyad par ni sa rnams te | de rnams kyi dbang phyug ni sa bcu gnyis kyi dbang phyug go | | rtogs ldan rnams kyi[2] ni rtog med kyi ye shes man ngag la mkhas pa rnams kyi'o | | mnyam[3] med bde ba ni mchog tu mi 'gyur bar 'dod pa lnga la longs spyod pa'i bde ba'o | | rgyas par byed pa'i[4] 'phro bar byed pa ste | | rtog pa spangs pa ni gnyis dang bral ba'o | | 'gro[5] med mi 'gyur ba med pa nyid kyis na[6] g.yo ba med pa'i ngo bo'o | | 'gro ba[7] nye bar bsten par bya ba nyid kyi phyir mgon po'o | | ngag gi spyod yul ma yin pa nyid kyis na 'ga'o[8] | | rgyan[9] par byed gyur cig ni byin gyis rlobs shig pa'o | | 'gro ba'i sems ni 'gro yid do | | sems dang bral ba ni sems med pa'i sems te | de yis 'char ro[10] zhes pa [D_1, 305a] | sems dang bral ba 'char ba'o | | 'gal ba'i don ni go sla'o |

Commentary on Stanza Ga

| bla ma sangs rgyas bla ma chos |
| de bzhin bla ma dge 'dun te |
| dpal ldan bla ma rdo rje 'dzin |
| bla ma nyid kyis 'dir byed rgyu'o | [see above, p. 76, note 17]

| zhes pas | phyin ci ma log pa'i kho na nyid ston par byed pa'i dpal ldan bla ma dam par gyur pa'i yon tan gsal bar byed pa sngon du 'gro bar phyag 'tshal bar gsungs pa | | cung zad ces pa'o | | cung zad rtog pa'i yongs 'dzin ni cung zad kyang yod do zhes khas len pa ste | yod de zhes [P_1, 344b] dang rtag pa'o zhes[11] lta ba'o zhes pa'i don to | | nyams pa'i ched du ste 'gro ba sdug bsngal gyis[12] 'khor ba'i sdug bsngal nyams su myong ba'i ched du'o | | nges par sdug bsngal gyi rgyu nyid kyi phyir 'dzin pas | bcings pa'o | | rnam par rtog pa'i cha de yang gtong ba ni de gtong ste chad

[1] D_1: rgyas. [2] D_1: kyi *deest.* [3] D_1: nyams. [4] D_1: pa ni. [5] D_1 adds ba. [6] D_1: ma. [7] D_1: bas. [8] D_1: 'gal lo. [9] D_1: brgyan. [10] D_1: re. [11] D_1: dang rtag par. [12] D_1: kyis.

par lta ba zhes pa'i don to | bab col du spangs par mi[1] rnam par ma bcad pa chad par lta ba'o zhes pa'i bar ro | | bskal pa mtha' yas par sdug bsngal gyi rgyu nyid kyi phyir shin tu ring bar thar ba med de | de yang 'di yin la ltung ba yang ste mnar med pa la sogs par[2] dmyal bar ltung ba'o | | de skye ba'i phyir ram de gnyis rab tu skye zhing 'phen par byed pa ni de skad do | | gsungs pa yang

| gang rnams stong pa nyid lta ba |
| de rnams bsgrub tu med par gsungs | [*Madhyamakārikā* XIII, 8cd]

| zhes so | | de ltar rnam pa 'di yis dam pa'i lam slad[3] par gyur cing grol ba'i lam mi mngon par gyur pa la dpal ldan bla ma gang gis nam mkha'i gzugs brnyan du ba la sogs pa rnam pa thams cad pa sna tshogs pa'i gzugs sems las las rnams 'das te | sems med pa'i sems kyi ngo bo can mkha' dang brtse ba'i bdag nyid[4] dang thugs rje tha mi dang pa ston par mdzad cing | stsol bar mdzad de slob ma dam pa rnams la zhes pa lhag ma'o | | bla ma mchog dpal ldan bla ma de la phyag 'tshal zhing lus dang ngag dang yid rnams kyis rab tu 'dud do | | dga' bas[5] ni rangs pas so | | rtag tu ni dus gsum du'o | |

Commentary on Stanza Gha
'o na gal te dpal ldan bla ma'i drin kho na las dam pa'i lam nye bar thob pa yin na de'i tshe [D_1, 305b] bla ma dam pa'i yon tan sgrogs pa kho na bya ba ma yin nam | ji ltar rnal 'byor yan lag drug pa'i rab tu byed pa rtsom pa zhugs she na | gsungs pa | de phyir zhes pa la sogs pa ste | gang gi phyir de ltar yin pa de phyir te de'i phyir rang gi rtogs pa sgrog[6] pa kho na ni | de lta [P_1, 345a] bur gyur pa'i bla ma yang dag pa ji lta ba'i lam ston pa[7] po'i bdag nyid chen po mchog tu thugs ba rtse ba'i bdag nyid sgrogs shing yon tan gsal bar byed pa ste | bla ma'i drin gyis thob pa'i bdag nyid kyi shes pa rab tu gsal bar byed pa kho nas so | | don 'di nyid don[8] gzhan bkod pas gsungs pa | gang gi phyir 'bar ba'i gzugs can me ni med pa[9] ste me 'bar ba med na du ba'i rtse mo yang dag par 'khyur[10] zhing gsal bar 'dril ba rtogs pa med[11] pas so | | 'dis ni dpal ldan bla ma'i drin kho na las gzhung 'di byed pa la bdag mkhas pa nyid do | | zhes bshad par 'gyur ro | |

Commentary on Stanza Ṅa
'o na nga rgyal thams cad dang bral bas de kho na nyid kyi lam sgrub par byed pa khyod kyi[1] ci[2] ltar nga de kho na nyid shes pa thob pa'o zhes sems

[1] D_1: ni. [2] D_1: pa'i. [3] D_1: bslad. [4] D_1 adds de stong pa nyid. [5] D_1: ba. [6] D_1: sgros. [7] D_1: sa. [8] D_1: de. [9] D_1 adds na. [10] D_1: 'phyur. [11] D_1: mad.

mtho bar 'gyur zhe na lan gsungs pa | bdag gi rtogs[3] pa'i nga rgyal skyon gyi rgyur 'gyur min te 'gyur ba zhes pa lhag ma'o | | gang gi phyir grol ba don du gnyer ba rnams rab tu 'jug byed nyid kyis gzhan don sgrub par byed pas so | | don 'di yin te rnyed pa la sogs pa re ba'i bsam pas bdag gi shes pa gsal bar byed pa ma yin gyi | 'o na ci zhen | srid pas 'jigs pa rnams la thabs kyi dngos po yang dag par bstan pas rab tu 'jug par byed pa'i phyed[4] du'o | | don gzhan bkod pa gsungs pa | rab tu 'jug pa'i rgyu'i don 'ga' zhig brjod pa la ste | bshad pa la rang nyid kyis ma nges pa'i smra ba po 'chad pa po'i skabs las nges pa med cing the tshom za ba na don du gnyer ba'i skye bo 'dod pa 'grub pa'i ched du ji ltar 'jug ste | ma yin pa kho na'o | | zhes pa'i don to | | gang yang smra ba po ste mngon par brjod pa po dang 'brel pa'i brjod pa'i tshig la ni

Commentary on Stanza Ca

so so skye bos byas pa'i rgya cher 'grel[5] la sogs pa rnams kyis rgyud du ma rnams su drang ba'i don [P_1, 345b] rtogs pas khengs pa'i blo [D_1, 306a] can gyi sngags pa dam pa rnams dmyal bar 'gro ba kho[6] na ste | 'phags pa spyan ras gzigs dbang phyug gis mdzad pa'i rgya cher 'grel gyis[7] dpal dus kyi 'khor lo nyung ngu'i rgyud kyi rgyal por drang ba dang nges pa'i don rnam par dbye ba rab tu rtogs so zhes rgyud kyi rgyal po'i bdag nyid chen po gsal bar byed pa gsungs pa | drangs pa[8] zhes pa'o | | drang ba'i don ni | de kho na nyid kyi don spangs te gsungs pa'o | | lam spangs pa rnams ni kun rdzob dang don dam pa'i rnam par dbye ba la mi mkhas pa rnams so | | de nyid kyi phyir | shes rab dman pa nyid kyis[9] sgrub pa'i sgo nas te | bsgrub pa'i phyogs las dgag pa rnams mi rtogs so zhes bya bas nas[10] | rdo rje 'dzin dpal bka' yis ni | bcom ldan 'das dpal dus kyi 'khor lo'i bka' yis so | | 'jam dpal byang chub sems dpa' chen pos dpal dus kyi 'khor lo nyung ngu'i rgyur[11] gsungs te | shambha la'i yul du yang dag par bsdu ba mdzad nas bstan to | | 'dis ni ston pa po dang bsdu ba mdzad pa po dag gis dang don gyis na gsol ba 'debs pa po dpal phyag na rdo rje'i bdag nyid chen po nyid gsal bar byas par 'gyur ro |

Commentary on Stanza Cha

rgyud chen po gang la 'jig rten dbang phyug gi sprul pa'i sku dpal padma dkar po zhes bya bas don thams cad gsal bar byed pa'i phyir thams cad

[1] D_1: kyis. [2] D_1: ji. [3] D_1: rtog. [4] D_1: ched. [5] D_1 adds pa. [6] D_1: kho *deest.* [7] D_1: gyi. [8] D_1: drang ba. [9] D_1: kyis *deest.* [10] D_1: ba ni. [11] D_1: rgyud.

don[1] dri ma dang bral ba'i 'od ces bya ba'i rgya cher 'grel mdzad de byas par gyur to | | gsungs pa yang

| rgyas 'grel don kun gsal byed pa | [SU, 5b]

| zhes so | | rgya cher 'grel des gsal byas pa'i | | sangs rgyas rin chen snying po ste | yang dag pa'i gdams ngag gis[2] lam snying po bsod nams nyid[3] las te | bla ma dam pa'i skabs las thob nas nges pa'i don gyi bdud rtsi bsten pas te | don dam pa dga'[4] bzhi pa'i bdud rtsi [P_1, 346a] thob pas srid pa'i dug ste | skye zhing skye ba'i dug chen po gcod par byed cing mchog tu mi 'gyur ba 'dren par byed do | | de nyid kyi phyir | dga' bar byed de rtag tu lhun gyis grub pa'i bde ba rgyun mi 'chad pa'i phyir ro | | 'dis ni rgya cher 'grel mdzad pa po'i yang ches che ba nyid gsal bar byed do | |

Commentary on Stanza Ja

slar [D_1, 306b] yang rgyud kyi lhag pa'i rgyal po'i bdag nyid che ba nyid ston par byed de | shes bya shes so | | shes[5] bya ba'i tshogs rnams kyi ste | phyi dang nang gi rig pa'i gnas kyi tshogs mtha' dag gi gzhi rten te 'byung gnas su'o | | gsungs pa yang | dang po'i sangs rgyas su ma gsungs pa gang de med do shes so | | rgyud kyi rgyal po gang du bcom ldan 'das kyi ste | sangs rgyas kyi[6] kun mkhyen gyi mtshan thams cad mkhyen[7] pa zhes pa'i mngon brjod rjes mthun pa ste | don gyi rjes su mthun par gyur pa dang | de kho na nyid rin po che'i 'byung gnas der dbang phyug la sogs pas bshad pa ni rtsa ba dang 'dra ba ste | g.yo bzhin pa nyid kyis na snying po med pa nyid kyi phyir rtswar gyur pa'o | | rgyud gang du shes rab[8] pha rol phyin pa 'ang ste chos thams cad stong pa nyid rtogs par byed pa yang ni gang du thal mtha'[9] dag kyang de yin la | 'du shes mang por gyur pa gang yin pa'i rnam par rtog pa'i ljon pa rnams te | de rnams rab[10] tu 'jig byed mchog tu mi 'gyur ba ro mnyam par gyur pa yin pa de ni de skad do | | nam mkha' las byung ni sna tshogs gzugs las byung ba'i'o | | dag pa'i bdag nyid de[11] ni rnam rnam[12] par rtog pa mtha' dag gis[13] mtshan ma med pa'i sku can gyi[14] phyir ro | |

Commentary on Stanza Jha

da ni du ba la sogs pa'i mtshan ma[15] byung ba'i rgyu rnal 'byor yan lag drug gi rten dpal ldan bla mas yang dag par rab tu byin pa'i man ngag

[1] D_1 adds can. [2] D_1: gi. [3] D_1: nyid *deest.* [4] D_1 adds ba. [5] D_1: zhes (not preceded by *shads*). [6] D_1: kyis. [7] D_1: mkhen. [8] D_1: rdo. [9] D_1: mkha'. [10] D_1: rdo. [11] D_1: de *deest.* [12] D_1: rnam *deest.* [13] D_1: gi. [14] D_1: can nyid kyi. [15] D_1: ma *deest.*

gsungs pa | dri med ces so | | dri ma med pa'i nam mkha' [P_1, 346b] gang la ste | sprin la sogs pa'i sgrib pa dang bral ba'o | | sprul pa la ste nang lad la[1] dmigs pa'i bya ba can la'o | | mig phyed la ste bkab cing[2] bkab pa'i mig la'o | | snying rje chen po rgyas pas brlan cing snum par byed pa'i bsam pa las te | sems las rten rnam par rtog pa'i sems za zhing rang bzhin med par byed de[3] zhes pa de las so | | 'dis yang dag par rab tu sbyin pa gsungs so | | gsungs pa yang mun pa la cung zad kyang sems pa med par bya'o zhes nye bar bstan pa'o shes so | | ghzan du yang

| yid kyi rtsa ba phyung byas te |
| stong pa nyid la goms byed pa |
| ma rig [D_1, 307a] rab rib kyis ljongs[4] la |
| mig sman 'di las gzhan ci yod |

| ces so | | sa ra ha'i zhabs kyis kyang |

| dngos kun mkha' dang mnyam byas shing |
| nam mkha' mnyam par sems gzung na |
| des ni bla med byang chub 'thob | [*Dohākoṣa*, 77 (153)]

| ces gsungs so | | 'dis[5] ni rnam pa kun ldan rnam pa med pa rgyu'o zhes gsungs par 'gyur ro | | yod dang med dang gnyis ka dngos po dngos med nges[6] par 'jig pa ste | yod pa dang med pa la sogs pa mtha'[7] bzhi las rnam par grol ba glo bur bste | rnam par rtog pa'i sgyu ma la ltos te'o | | rang gis nyams su myong bar 'gyur ro zhes pa lhag ma'o | | 'char zhing rab tu skye ste du ba la sogs mtshan ma bcu[8] po ma lus pa gang stong pa nyid kyi rjes 'gro ste 'brel pa can no | | rdzogs pa'i rim pa gsal bar byed pa rnams ni kun rdzob dang don dam pa gcig[9] nyid du rab tu gsal bar byed pa rnams so | |

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dus kyi[10] 'khor lo'i ye shes kyi le'u[11] tshigs su bcad pa nyi shu rtsa drug lhag pa'i brgya pa'i de ma thag pa'i tshigs su bcad pas gsungs pa | gang phyir zhes pa la sogs pa'o | | gang gi phyir 'gyur med las byung ba'i lhan cig skyes pa'i sku la a phreng dang ka phreng [P_1, 347a] dang | padma dang | zla ba dang | nyi ma'i gdan dang | hūṃ yig yongs su gyur pa'i

[1] D_1: nang la. [2] D_1 adds ma. [3] D_1: do. [4] D_1: ldongs. [5] D_1: 'dig. [6] D_1: nyes. [7] D_1: mthe'. [8] D_1: bew. [9] D_1: gug. [10] D_1: gyi. [11] D_1: le'u'i.

mtshan ma las skyes pa'i gzugs dang | kha dog[1] dang | phyag dang dbyibs yongs su brtags pa'i chos bkag pa de'i phyir | bcom ldan 'das kyis mchog tu mi 'gyur ba'i ye shes grub pa gsungs so || a sogs ni a yig la sogs pa dbyangs kyi tshogs zla ba ste | ka sogs ni ka yig la sogs pa gsal byed kyi tshogs nyi ma'o || de dag gcig nyid ni gcig tu byed pa'o || gdan ni rten te pa yig gsal byed kyi bdag nyid can[2] padma dang | a yig gi bdag nyid can zla ba'i dkyil 'khor dang | re pha'i bdag nyid can nyi ma'i dkyil 'khor ro || rdo rje can gyi ni mchog tu mi 'gyur ba'i ye shes can gyi'o || ming zhes pa gsal ba'o || de bzhin du hūṃ yig yongs su gyur pa'i rdo rje'i mtshan ma dang de yongs su gyur pa'i lha'i sku kha dog dang | phyag dang zhal dang | dbyibs yongs su brtags pa'i chos [D_1, 307b] brten par bya ba'i mtshan nyid can mi 'dod de | mngon par zhen pa'i mtshan nyid kyis ni[3] 'gyur ba'i rang bzhin nyid kyi phyir ro || 'gyur ba med pas te mchog tu mi 'gyur ba'i bde bas bskyed cing de'i phyir yang 'gyur ba mthar byed gyur pa[4] tha mal pa'i skye bos yongs su brtags pa'i a yig la sogs pa'i[5] mi 'gyur ba dang bral ba'i[6] 'am | skye ba dang 'gag pa dang bral ba mchog gi dbang po can phyag rgya chen po'i bdag nyid du gyur pa rnams[7] kun pa'i ste 'jig rten gsum gyi rnam pa'i bde ba'i ngo bo can gyi'o || thig le'i ste lhan cig skyes pa'i dga' ba bzhi pa'i thig le'i'o || rgyal ba'i bdag po mchog gi ste rdo rje sems dpa'o[8] || sna tshogs sgyu ma'i sna tshogs yum phyag[9] rgya chen po ste de 'dzin pa'i'o ||

Commentary on $\gamma \ldots \gamma$ (VP *ad* LKC V, 127)
bla ma dam pa'i man ngag thob pas ni dpal ldan bla ma'i yang dag par rab tu sbyin pa thob pas so || [P_1, 347b] gdug pa'i grogs yongs su spang ba ni sdig pa'i grogs po yongs su dor bas so || du ba la sogs pa'i mtshan ma bsgom pa ni du ba la sogs pa'i mtshan ma yongs su sgom pa nyid kyi phyir te | sems brtan par byed pas so || thog mar zhugs pa nyid kyi phyir las dang po pa'o || sbyangs pa'i dbu ma 'bab pa'i phyir dbu ma rnam par sbyangs pa'o || gsungs pa yang

| du ba la sogs bsgom bya ste |
| sems ni g.yo ba med byas nas |
| dbu ma sbyang ba byas nas ni |
| mchog tu mi 'gyur bsgom par bya |

[1] D_1: dag. [2] D_1: cin. [3] D_1: na. [4] D_1: byed de 'gyur ba. [5] D_1: pa 'am. [6] D_1: ba. [7] D_1: rnam. [8] D_1: dpa'i'o. [9] D_1: ma 'dzin pa'i ste | sna tshogs sgyu ma ni sna tshogs yul phyag.

| zhes so | | tshogs khang ni gra ba la sogs pa'i gnas so | | gtsug lag khang ni dge slong gi dge 'dun gyi gnas so | | nam mkha'i khams ni sna tshogs gzugs brnyan la rnam pa thams cad pa'i stong pa nyid mi[1] long la pra phab pa bzhin du skyes pa med pa'i chos mthong ba ste | rnam par ma brtags pa'i chos mthong bas so | | byis pa skye bos brtags pa'i phyi rol gyi don med pa'i phyir rang gi sems kyi spros pa'i snang brnyan rmi lam dang mtshungs pa'i don du sems pa'o | | bye brag tu smra ba dang | mdo sde pa dang | rnal 'byor pa'i lugs kyi nang du ma lhung ba'i 'phyir rdul phra rab tshogs pa'i bdag nyid kyi chos[2] rnam par dpyad bas stong pa'o | | tshu rol mdzes pa[3] pa'i lugs [D_1, 308a] | | la mi 'jug pa'i phyir chad par smra ba ring du byas pa nyid kyi phyir na chad pa'i stong pa nyid ring du byas pas so | | nang gi bdag nyid kyi bde ba kho na mchog gi phyag rgya'i bde[4] ste | de nyid rang rig par bya ba'i chos yin zhing de la rjes su chags pa'o | | las kyi bud med dang ye shes kyi bud med las byung ba'i bde ba rnams la chags pa med pa'i[5] phyi rol gyi dbang po'i rang rig par bya ba'i bde ba'i[6] chos yongs su spangs pa'o | | shes rab dang thabs kyi bdag nyid can gyis te | du ba la sogs pa'i mtshan ma 'byung ba'i de ma thag tu [P_1, 348a] ting nge 'dzin gyi yan lag gsal bar 'byung bar bya ba'i ched du | legs par bslabs pa'i las kyi phyag rgya la rjes su chags pa'i ro can gyis so | | gsungs pa yang

| rdo rje padmar bzhag byas nas |
| srog ni thig ler gzhug par bya |
| 'khor lor thig le thig le rnams |
| g.yo ba rdo rje dgag par bya |

| zhes so | | rgyun[7] mi 'chad par phyag rgya chen po la brten pa'i sems kyis yang na'o | |

Commentary on Stanza 1

da ni lam shes pa'i de kho na nyid mi 'thob pa gsungs pa | lam zhes pa la sogs pa'o | | de bzhin gshegs pas gang gsungs pa'i bzhi yi[8] rab tu dbye ba bcu drug can gyi de kho na nyid bzhi pa dpal ldan bla ma rdo rje[9] de ni rnal 'byor pa[10] yin pas 'thob pa ma yin no | | sna tshogs rnam rtog ni padma dang nyi ma dang zla ba dang sgra gcan dang dus me dang sa bon dang | mtshan ma yongs su gyur pa'i zhal dang phyag dang | kha dog dang[11]

[1] D_1: me. [2] D_1: tshos. [3] D_1: pa *deest.* [4] D_1 adds ba. [5] D_1 adds phyir. [6] D_1: bde ba'i *deest.* [7] D_1: rgyu. [8] D_1: bzhi'i. [9] It is evidently a mistaken reading of the Sanskrit original (*guruvajram* instead of *guruvaktram*). [10] D_1 adds ma. [11] D_1: deng.

dbyibs dang dpa' bo'i rim pa rang byin gyis brlab[1] pa'i rim pa[2] la sogs pa'o | | sogs pa'i sgras ni chos thams cad chad pa'i stong pa nyid smra ba la sogs pa'o | | de kho na nyid 'di rab tu gsal bar dbang bskur gyi le'ur gsungs te

| 'dod dang dga' ba dag dang 'dar dang 'gyur med kyang ste bzhi pos sbyor ba de gcig ste | | gang ba dang ni nus dang skye ba mchog tu dga' ba nyid ni gnyis par nges par 'gyur | | 'bar dang thig le dang ni gnyid yur slar yang khyad dga'i dga' ba 'di ltar gsum pa'o | | oṃṭṭa[3] dang ni nā da gnyis[4] dang lhan cig skyes pa'i dga' ba 'di ltar bzhi par 'gyur | [LKC III, 124]

| zhes so | |

Commentary on Stanza 2

de'i phyir rnam par rtog pa'i lam gyis de kho na nyid ma yin zhing | de [D_1, 308b] kho na nyid ma yin zhes bya ba[5] yang de kho na nyid kyi sgrub byed du 'gyur ba yang ma yin no | | gal te 'di de kho na nyid kyi sgrub byed du mi 'gyur ro zhes pa de ci zhe na | gsungs pa | bskyed pa'i rim pa zhes pa la sogs pa ste | de kho na nyid kyi ste bde ba chen po'i sgrub byed de 'di yis bsgrub par bya'o | | [P_1, 348b] zhes pa sgrub byed de kho na nyid de kho na yin[6] | gzhan padma la sogs pa'i kun du rtog pa ni ma yin no | | de kho na nyid de ci zhe na bskyed pa'i rim pa las grol ba ste | mngal du 'jug pa'i rim pa dang[7] bral ba'o | | hūṃ dang phaṭ yig ces sngags so | | sogs pa'i sgras ni phyag rgya la sogs pa'i rtog pa ste | de dang bral ba ni de kho na nyid do | | de ci zhe na gsungs pa | rdzogs pa'i rim pa'i rnal 'byor zhes pa la sogs pa ni grub par gyur pa ste | nam mkha'i sgom pas rtogs par bya ba'o | | de'i rim pa ni du ba la sogs pa'i lam ste | de'i rnal 'byor ni shes rab kyi gzugs dang lhan cig mi 'gyur ba'i ye shes chen po skye ba la chags pa'o[8] | |

Commentary on Stanzas 3-4

da ni 'phags pa'i tshigs su bcad pa[9] gnyis kyis dpe dang bcas par byang chub kyi sems mthong ba'i thabs ni thabs ma yin pa spangs pas gsungs pa | shing la gnas pa[10] la sogs pa'o | | ji ltar de gang dang 'dra bar me rten med par re shig[11] mi mthong ba ni shing la gnas kyang zhes pa'i kyang gi sgra'i don to | | bcad dang dbye ba'i thabs kyis zhes[12] pa byed pa la gsum pa'o | | bcod pa[13] sta re la sogs pa rnams kyis so | | dbye ba ni shing 'byed byed la sogs pa rnams kyis so | | thabs ni sgo'o | | gtsub shing ni bsrub[14] shing ste

[1] D_1: brlabs. [2] D_1: rigs. [3] D_1: oṭṭa; L_4 (T): oḍḍa. [4] L_4 (T): gnyid. [5] D_1: ba *deest.* [6] D_1 adds gyi. [7] D_1: dag. [8] D_1 adds zhes pa'o. [9] D_1 bshad ba. [10] D_1 adds zhes pa. [11] D_1: zhig. [12] D_1: zhas. [13] D_1: gcod pa ni. [14] D_1: srub.

de dag gis bsrubs[1] pa las so | | me de[2] la gnas pa yang zhes pa de la ste bsrub par bya ba'i shing de la gnas so zhes pa de la gnas[3] pa'o | | de bzhin du ste de dang 'dra bar sems kyi snang ba ni sems snang ste | khams gsum pa mthong ba yin la | | rnam rtog bsgom pa'i thabs rnams kyis te rnam par rtog pa yang yang du mngon du phyogs par byed pa'i sgo rnams kyis mi mthong ngo | | 'di ni ste sems kyi snang ba ni brkyang ma dang ro ma gcig tu sbyor bas mthong ste zhes pa byed pa la gsum pa'o | | gcig tu sbyor [D_1, 309a] bas[4] ni gnyis su med par sbyor ba'o | | de nyid du ste rang gi sems kho na'o[5] | [P_1, 349a] | don dam bsnyen par yang gsungs pa |

| shing las me dang zla ba chu shel las ni chu yang ste |
| zho las mar dang rdo ba rnams las lcags rigs rnams |
| bud med skye gnas 'grogs las ma nyams bde ba ni |
| de thabs sbyir[6] bas skal ldan rnams kyis gzung bar mdzod |
| khyod kyis[7] sems la gsal[8] bar bya dang gzhag bya ba |
| cung zad med cing 'grib dang 'phel ba dag kyang med |
| sems la rang gi sems ni khams gsum pa nyid du |
| so sor snang ba tsam[9] ste chur son nyi ma bzhin | [*Paramārthasevā*, stt. 157, 173]

| zhes so | | sems gcig tu kho na shes rab kyi gzugs brnyan du gyur pa du ma'o zhes dgongs pa'o |

Commentary on Stanza 5

| 'di nyid ston pas[10] gsungs pa | du ba zhes pa la sogs pa'o | | du ba kho na mtshan ma[11] gang gi dang po yin pa[12] de yis te | mtshan[13] ma ni yid ches par byed pa ste | gang gis mngon par 'dod pa gsal bar bya ba de zhes pa'o[14] | | srog rtsol ni bum ba can te steng dang 'og gi rtsa gsum 'gog pa'i bdag nyid do | | dbu mar 'bab pa ste | sems kyi rtsar srog gi rlung 'bab cing rjes su 'jug pa'o | | rig ma gtso bo'i brtul zhugs ni tshangs par spyod pa ste | rig ma ni rang gi rgyal ba'i dbang bskur zhing yon tan lhag pa gzung par bya'o | | mngon par brjod pa bla mar yang |

| pu kka si ni[15] mchog mdzes ma |
| gzugs dang lang tshos brgyan byas ma |
| gcig tu rnal 'byor goms byas ma |

[1] D_1: bsrub. [2] D_1: de de. [3] D_1: so zhes pa de la gnas *deest.* [4] D_1: ba. [5] D_1: na la'o. [6] D_1: sbyor. [7] D_1: kyi. [8] D_1: bsal. [9] D_1: rtsam. [10] D_1: pa. [11] D_1: ma *deest.* [12] D_1: nga. [13] D_1: mchan. [14] D_1: so. [15] D_1: pu kka sī.

| dam tshig shes shing brtul zhugs[1] brtan |
| brtan ma chags med ngo tsha med |
| srid bral nga rgyal med thob nas |
| de dang lhan cig sngags rigs[2] pa |
| rang gis[3] rig ma'i brtul zhugs spyad | [*Abhidhānottara*]

| ces so | | de las rdo rje ma lhung ba ste | | rdo rje ma lhung ba ni reng[4] ba nyid de des so | | steng du khu bas zhes pa nor bu dang padma las gyen[5] du 'gro bas dpral bar son pas so | |

Commentary on Stanza 6
lam 'di yis ni steng du [P_1, 349b] ba la sogs pa yan lag drug gi mtshan nyid can[6] gyis so | | rnal 'byor ni rdzogs pa'i rim pa'i rnal 'byor te 'di la yod pas so | | sangs rgyas kun gyi bde ba ni dbang po'i ma yin pa ste | mchog tu 'gyur ma med pa ni mngon par bsgrub pa 'am ste mchog tu mi [D_1, 309b] 'gyur ba zhes pa mngon par sgrub par byed pa ste | gang gis kun nas rdzogs par byed do zhes pa'o | | pho nya kun gyi lhan cig skyes pa 'thob ste rtsa stong[7] phrag bdun cu rtsa gnyis 'gags pa'i rang bzhin gyi mkha' 'gro ma rnams kyi stong pa ni lhan cig skyes pa zhes brjod cing srid pa gsum spangs pa'i gzhom du med pa yin gyi | 'jig rten las grags pa'i bzhi pa'i bdag nyid kyi lhan cig skyes pa ni ma yin no | | stong pa ni gcig nyid du brjod par bya ste | sgrib pa kun dang bral ba'i phyir ro zhes pa 'am gyi sgra'i don to | |

Commentary on Stanza 7
'o na de ltar rdzogs pa'i rim pa'i rnal 'byor de ni[8] kho na nyid dang[9] kho na nyid kyi sgrub par byed pa yin zhing gzhan ma yin no zhes bshad la | de'i phyir de nyid 'gyur mod | nye bar mi mkho ba gzhan gyis ci bya zhe na | gsungs pa gzugs zhes pa la sogs pa'o | | 'jig rten ni khams gsum pa ste | de la yod pa ni 'jig rten pa nyid do | | de yang 'di yin la dngos grub kyang ngo zhes pa'o | | dngos grub ni 'og min gyi srid pa'i mthar thug pa'i dbang phyug nyid de 'grub po | | gzugs la sogs pa'i rtogs[10] pa zhes pa gzugs su yod cing gnod par bya'o | | zhes pa gzugs te[11] kho na gang gi dang po yin pa'o | | de'i rtog pa ni yid kyi las so zhes pa ste | de[12] gzugs sgom[13] pa ni las kyi phyag rgya'o | | sogs pa'i sgras ni ye shes te | de sgom pa ni ye shes kyi phyag rgya'o | | dkyil 'khor 'khor lo la sogs pa | sgom pa goms pa yis

[1] D_1: shugs. [2] D_1: rig. [3] D_1: gi. [4] D_1: nges. [5] D_1: kyen. [6] D_1: cin. [7] D_1: steng. [8] D_1: 'byor ni de. [9] D_1 adds de. [10] D_1: bi'i rtog. [11] D_1 adds de. [12] D_1: de la. [13] D_1: bsgom.

zhes pa la dkyil ni rten gyi mtshan nyid can no | [P_1, 350a] | 'khor lo ni lha'i tshogs pa bsten[1] pa'i mtshan nyid can no | | sogs pa'i sgras ni sngags dang phyag rgya dang gdan la sogs pa'o | | de rnams ni[2] sgom pa ni mngon du phyogs par byed pa ste | de sgom pa ni yang yang du mngon par[3] zhen pa yin zhing de rnams kyis so | | gal te de lta na lam 'di kho nas thams cad dngos grub 'grub par 'gyur mod | | du ba la sogs pa'i lam gyi man ngag gi dgos pa med do zhe na | gsungs pa | ga la zhes so chen po yang 'di yin la dngos grub kyang[4] ngo zhes pa dngos grub[5] chen po ste phyag rgya chen po'i dngos grub po | | 'dod pa ni 'jig rten las 'das[6] [D_1, 310a] pa'o | | gang la 'grub ste du ba la sogs pa'i lam gyi[7] man ngag ces par ces 'grub ste | ma yin pa kho na'o zhes pa'i[8] don to | |

Commentary on Stanza 8

'o na lam gyi nye bar bstan pa 'dis ci yang dag par rdzogs pa'i byang chub 'thob par brtson pa'i blo can thams cad kyi thams cad las 'gyur ram | 'o na te dag par 'gro ba'i don byed pa la mkhas pa la spro ba 'ga' zhig kho na rnams kyi 'ga' zhig kho na las yin zhe na | gsungs pa | lam zhes pa la sogs pa'o | | bla ma dam pa ni[9] dpal ldan bla ma ste | de'i mtshan nyid ni don dam bsnyen par rgyas par gsungs pa ji skad du

| bsam ldan srid pa'i bsam gtan nyams[10] la chags pa |
| 'dod ldan 'dod pa chen po la ni thugs brel ba |
| brtul zhugs che ldan dbang po gnyis kyi sde sbyor la |
| phyag rgya rab tu 'grogs la 'ang 'dod chags ma nyams pa |
| zla ba nyi ma'i lam ni rab nyams rnal 'byor can |
| shes rab me la rnal 'byor stobs las rab tu zhugs |
| mtha' yas bde ba nyid kyis bdud rtsi thob 'gyur ba |
| dpal ldan bla ma rdo rje 'dzin pa sdig 'joms de'i zhes rgyas par ro | [*Paramārthasevā*, stt. 20-21]

| de'i bka' drin ni de kho na nyid kyi man ngag gis rjes su 'dzin pa'o | | de las [P_1, 350b] 'byung ste skye'o | | su rnams kyis she na | slob ma dag pa rnams kyis te | dag pa ni dbang bskur ba la sogs pa rnams kyis tha mal pa'i nga rgyal gyi[11] dri ma spangs pa rnams so | | slob ma de rnams ni gzhan gyi don byed pa la sogs pa rnams kyis rjes su bstan par bya ba yang ngo zhes pa'o | | phyag rgya chen po'i thig ler gsungs pa

[1] D_1: brten. [2] D_1: kyi. [3] D_1: pa. [4] D_1: kung. [5] D_1 adds pa. [6] D_1 adds pa. [7] D_1: lam gyi *deest*. [8] D_1: pa'o. [9] D_1: na. [10] D_1 adds pa. [11] D_1: kyi.

| ji ltar dug ni sngags sogs kyis |
| sbyangs bzhin pa ni bcud len te |
| de bzhin dbang bskur la sogs kyis |
| slob ma ma dag dag ldan 'gyur |

| zhes so | | gang rnams gzhan gyi bya ba dge la ba rtson pa ste | dge ba de la spro ba'o zhes pa'o | |

Commentary on Stanza 9

da ni lam thob pa rnams kyi bag med pa rnams kyi[1] lam 'phrog pa'i rgyu mtshan gsungs pa | gzhan zhes pa la sogs pa'o | | sangs rgyas nyid gang gis bde ba tshol zhing don du gnyer bar byed pa ste | de ma thag tu brjod par[2] 'di ni dga' ba rgyas par byed do zhes pas rin chen te yid [D_1, 310b] bzhin gyi rin po che dang 'dra bas rin po che ste | rnyed dka' ba nyid kyi phyir dang[3] bsams pa'i don gyi 'bras bu ster ba nyid kyi phyir na lam bzang[4] rin chen no | | phyi nas khyad par gyi bsdu ba'o | | bag med ni bag med pa'i spyod pa can te | phan pa bde ba la ltos pa med pa'o | | 'gro ba drug po rnams su nyams par 'gyur bas na sems can no | | gzhan pa ni gang snying rje la sogs pa'i yon tan dang bral ba pha rol la phan pa dang bde ba la mi brtson pa'o | | rang gi khyim ni chung ma'o | | de kho dgon pa ste | gdug pa'i sems can gyi gnas te zhugs pa de'i[5] | 'di rnams su dbang po rnams 'ching ngo zhes pa yul rnams te | gzugs la sogs pas phyi rol gyi longs spyod rnams so | | de rnams kyang ngan pa ste ro bro ba chung ba nyid kyi phyir dang | rnam par smin pa rtsub pa nyid kyi phyir dang | brgyal ba'i sems kyis bsten pa nyid kyi phyir ro | | de rnams kho na chom rkun pa rnams te | [P_1, 351a] byin pa'i lam mzad po'i rin po che yang de rnams kyis 'phrog par byed | rku bar byed do zhes pa'o | |

Commentary on Stanza 10

'di rnams 'ba' zhig gis lam bzang po rin po che'i nor khyim gyi dgon par zhugs pa 'phrog pa 'ba' zhig tu ma zad kyi | gnyen mdun[6] 'thib po'i nang du zhugs pa'i the tshom la sogs pa'i rkun po rnams kyis kyang ngo | | gnyen mdun[7] ni chung ma dang bu dang bu'i bu la sogs pa grags pa'o | | thibs po ni nags so | | yid ches pa rnam pa[8] gsum gyis[9] nges pa'i lam bzang po'i rin po che la yang som nyi za ba ni the tshom ste | ci ste 'di lam bzang po yin nam 'o na te ma yin[10] pa'o | | 'gyod pa ni las ngan pa bdag gis byas

[1] D_1: kyis. [2] D_1: pa. [3] D_1 adds a *shad.* [4] D_1: bzangs. [5] D_1: de'o. [6] D_1: 'dun. [7] D_1: 'dun. [8] D_1: pa *deest.* [9] D_1: kyis. [10] D_1 adds zhes.

te | de'i phyir bdag gis lam mngon du mi bya'o zhes pa 'di lta bu'i rnam pa can no | | gnyid ni gnyis pa ste | lus dang yid dag las su mi rung ba nyid du skyed par byed pa rmugs pa zhes pa'i bar ro | | le lo ni spro ba zhan pa'o | | rgod pa ni sems rnam par g.yengs pa nyid de | grong khyer la sogs su 'khyam pa zhes pa'i bar ro | | de ltar 'di rnams ni lam sgom[1] pa rnams kyi ting nge 'dzin kyi dri ma rnams su [D_1, 311a] 'phags pa'i tshigs su bcad pa 'di yis bshad do zhes pa'o | |

Commentary on Stanza 11

ting nge 'dzin kyi dri ma 'di rnams kyis 'phrog pa 'ba' zhig tu ma zad kyi | srog gcod pa la sogs pa rnams kyis kyang ste | rin po che zhes pa ni lam bzang po'i rin po che'o | | rtag tu ni dus gsum du'o | | srog gcod pa sems can gsod pa'o | | brdzun zhes pa mi bden pa smra pa'o[2] | | ma byin pa zhes pa gzhan gyi rdzas rku ba'o | | gzhan gyi bud med ces pa ni 'dod pa log par spyod pa'o | | tshig rtsub pha[3] rol po'i zhe 'gegs par byed pa'o | | phra ma smra ba ni nyon mongs pa can gyi sems kyis pha rol 'byed pa'i tshig go | | tshig 'khyal ba ni 'dod pa la sogs pas nye bar bcom pa'i ha ha hi hi zhes pa la [P_1, 351b] sogs 'dod chags bskyed pa'i tshig go | brnab sems ni gzhan gyi rdzas la log par chags pa'o | | gnod sems ni gnod par byed pa'i sems nyid do | | lta ba ngan pa ni med pa'i lta ba'o | |

Commentary on Stanza 12

de bzhin du yod pa'i sdig pa lnga ni 'tshe ba la sogs pa'o | | nye ba'i sdig pa lnga ni cho lo la sogs pa'o | | gsod ces pa ba lang la sogs pa gsod pa lnga'o | | 'khu zhes pa grogs po la sogs pa la 'khu ba lnga'o | | mig la sogs pa'i dbang po kun nas chags pa lnga'o zhes pa 'di'i tshad lnga yin pas lnga pa rnams lnga ste chom rkun pa de rnams kho na'o zhes pa'o | | de skad du

| 'tshe dang mi bden gzhan gyi bud med spongs shig gzhan gyi nor dang chang gi btung ba de bzhin nyid | | 'khor bar rdo rje zhags pa yin te rang gi dge ba mthar byed sdig pa lnga po 'di rnams so | | tshe[4] lo kha na[5] ma tho bcas pa'i zas dang tshig ngan klog dang 'byung po lnga[6] min dbang po'i chos | | ba lang byis pa bud med skyes pa rnams dang lha mi'i bla ma gsod pa lnga ni mi bya'o | | grogs po rje bo rnams dang lha dang mi yi bla ma dge 'dun yid brtan rnams la 'khu ba yang | | dbang po rnams ni kun nas chags pa'o zhes pa mi'i bdag po'i brtul zhugs rnams ni nyi shu lnga | [LKC III, 93ab, 94]

[1] D_1: bsgom. [2] D_1: ba'o. [3] D_1: ni pha. [4] D_1: cho. [5] D_1: ba. [6] D_1: lha.

| zhes so | | sdig pa can gyi las zhes bya ba bar du gcod par byed pas te | mtshams med pa lnga po byed pa rnams kyang bsdus pa'o zhes pa'o | |

Commentary on Stanza 13

'di rnams kyis lam bzang po'i rin [D_1, 311b] po che 'phrog pa 'ba' zhig tu ma zad kyi | shin tu bza' dang btung ba rnams kyis dang sna tshogs pa'i longs spyod rnams kyis kyang zhes pa'o | | bza' ba ni shin tu sha la sogs pa za ba'o | | btung ba ni chang 'thung ba la sogs par grags pa'o | | shin tu ni rgyal[1] ba la sogs pa'i chos kyis so | | longs spyod par bya bas na longs spyod de me tog phreng ba dang tsandana dang bud med dang [P_1, 352a] mal stan[2] pa ste sna tshogs pa rnam par bkra ba'o | | brtson 'grus ldan pa la yang ste lam bsgom pa la spro ba'i'o | | brjod ma thag pa'i[3] brtson 'grus brtan pa can 'ba' zhig gir ma zad kyi brtson 'grus brtan pa dang mi ldan pa'i yang ngo zhes pa yang gi sgra'i don to | | bag med pa ni shin tu bza' ba dang btung ba la sogs pa dang mi dge'i[4] grogs po dang 'grogs pa'o | | de las brgyal ba ste sems dang bral ba nyid du gyur pa la 'phrog par byed pa kho na 'o zhes pa'o[5] | | rnam pa sna tshogs pa'i srod pa'i longs spyod la mngon par dga' ba ni dge ba byed pa rnams kyi yang bar du gcod pa'i zhes pa po[6] | |

Commentary on Stanza 14

o na de ltar lam rim po che yongs su rtog pa po la mngon par dgongs nas bar du gcod par byed pa'i skyon rnams brjod[7] par byed pa ma yin nam | rang nyid lam gyi yongs su rtog pa po ma yin pa la brjod pa ci zhig ce na | gang phyir te gang gi phyir rang nyid rtog pa po min pa de'i phyir gzhan gcig[8] shos g.yon can khram pa chen po la ston te | 'di rin po che rin thang chen po yin nam zhes shes pa'i ched du'o | | des smras pa ma yin no | | de nas de'i ngag las te | g.yon can gyi tshig las 'dor bar byed pa kho na'o zhes pa'o | | de bzhin kho nar shes rab 'chal ba'i rig[9] can ni sdig pa'i grogs po'i[10] tshig las lam bzang rin thang med par rin po che thob na yang gtong bar byed do | | de ltar lam rin po che yongs su rtog pa don du gnyer ba rnams kyi[11] yang sdig pa'i grogs po dang nye bar 'grogs pa'i skyon gsungs so zhes pa'o | |

Commentary on Stanza 15

'o na de ltar lam rin po che rnam par shes par byas na rang nyid yongs su rtog pa po ma yin pas ji ltar bya zhe na | bden mod | de ni gal te gang

[1] D_1: brgyal. [2] D_1 adds la sogs. [3] D_1: pa. [4] D_1: dge ba'i. [5] D_1: bya ba'o. [6] D_1: gcod par byed pa'o zhes pa'o. [7] D_1: rjod. [8] D_1: cig. [9] D_1: rigs. [10] D_1: dregs pa'i. [11] D_1: kyis.

rnams kyi [D_1, 312a] skabs las rin chen chen po yongs su rtog par byed du gzhug pa de rnams kyi rnam ngag dag [P_1, 352b] gis te | mi slu ba'i tshig rnams kyis ni gsal bar rnam par shes par bya ste | rin thang med pa'i nor bu rin po che 'di'o nges par bya'o | | de lta[1] kho na rigs kyi bus lam rin po che thob pa dge ba'i bshes gnyen gyi tshig las 'di ni rin thang med pa'o zhes legs par yongs su brtags te shin tu brtan par byas nas lhag par rjes su 'brel par bya zhing dor par mi bya'o zhes pas dge ba'i bshes gnyen la brten pa ni rtag tu dge legs kyi ched du lam rin po che bsgom pa la brtson pa rnams kyi yang shin tu legs pa yin no zhes bshad do zhes pa'o

Commentary on Stanza 16
de ltar lam sgom[2] pa la rab tu zhugs pa'i yang bdud kyi las rnam par spangs pa med par sems brtan par gyur pa ma yin no zhes pa de'i phyir de kho na ston pa gsungs pa | bdud ces[3] pa la sogs pa'o | | bdud sdig can ni yang dag par rdzogs pa'i sangs rgyas la sogs pa rnams kyi gzugs rnams su sprul nas lam bsgom pa la rab tu zhugs pa'i byang chub sems dpa'i bgegs te bar du gcod par byed do | | ji skad du | 'di ni bla na med pa yang dag par rdzogs pa'i byang chub kyi ched du ba'i lam ma yin la | gang gis khyod gnas pa'i lam 'dis 'ga' zhig kyang nges par 'byung[4] ba dang | nges par 'byung bar 'gyur ba dang | nges par 'byung par 'gyur[5] ba 'ang ma yin[6] zhes pa la sogs pa rig par bya ste zhes rgyas par shes rab kyi pha rol tu phyin par bdud kyi las kyi le'ur gsungs pa shes par bya'o | |

Commentary on Stanza 17
de ltar bdud kyi las kyi skyon nye bar spangs nas thams cad nye bar bsdu ba gsungs pa | de phyir zhes pa la sogs pa'o | ni ste gang gi phyir lam 'phrog par byed pa 'di yod pa'i rgyu de'i phyir ro | chom rkun rtsa lag ces pa nye bar mtshon pa ste | the tshom la sogs pa yang yongs su btang ste 'bad pas te gus pa chen pos bla na[7] dam pas byin pa'i lam rin chen [P_1, 353a] khyad par du 'phags pa[8] legs par sba ba rab tu gsal pa ma yin par slob ma rnams kyis bya'o zhes par[9] thar pa 'dod pa rnams kyi lam yongs [D_1, 312b] su srung ba gsungs so | zhes pa'o |

Commentary on Stanza 18
'o na thar pa'i ched du lam gzhan yang yod pa ma yin nam nges na 'di la gus pas ci zhe na gsungs pa | dpa' bo zhes pa la sogs pa'o | dpa' bo rim pa

[1] D_1: ltar. [2] D_1: bsgom. [3] D_1: rtsi 'khyil. [4] D_1: byung. [5] D_1: par 'gyur *deest.* [6] D_1 adds no. [7] D_1: ma. [8] D_1: pas. [9] D_1: pa.

ni phyi rol gyi drag po'i lha mchod pa[1] dmigs pa la sogs pa'i mtshan nyid can no | rang byin gyis brlab pa'i rim pa ni sems kyis lha zhi ba'i rnal 'byor gyi sgo la dmigs pa'i mtshan nyid can no | thar pa'i ched du sangs rgyas rnams kyis yang dag par bstan pa min zhes pa'o | | bstan pa 'di ci zhig yin zhe na gsungs pa | shin tu rnam dag rim pa gcig pu zhes pa ste | rdzogs pa'i rim pa'i rnal 'byor gnyis med pa'o | |

Commentary on Stanza 19
gal te 'di lta bu ji ltar shes par bya zhe na | gsungs pa | gang gis zhes pa'o | rgyu gang zhig rgyal ba'i dbang po rnams kyis mtshams med pa lnga po byed pa rnams yang dag par gzung ba ste dbugs phyung bar gyur pa'o | mtshams med pa lnga po rnams ni ma gsod pa dang pha gsod pa dang | dgra bcom pa gsod pa dang | dge 'dun kyi dbyen dang | de bzhin gshegs pa la ngan sems kyi[2] khrag 'byin pa zhes pa ste | lnga po rnams las gang yang rung ba'i skyon gyi[3] par mtshams med pa kho nar ma nang med par bskal par gnas par 'gyur te | des na mtshams med par brjod par bya'o | | bde ba nyid kyis te thabs bde pas so | | dbang bskur don gyis[4] ni bzhi pa'i don gyis so | | gzhan du na mtshams med pa lnga po byed pa rnams dpa' bo yi[5] rim pa drag po'i las la chags pa dang ma[6] bral ba dang | rang byin gyis brlab pa'i rim pa 'khor ba'i bde ba shin tu 'phel ba'i bag chags kyi rgyun can rnams kyis thar pa thob pa ma yin te | rgyu des zhes pa'o |

Commentary on Stanza 20
'o na gal nyi[7] rim [P₁, 353b] pa gnyis po 'di khyod rim pa ma yin par sems na de'i tshe bcom ldan 'das kyis ci yi[8] don du gsungs she na | gsungs pa | dpa' bo'i zhes pa la sogs pa'o | | ni ste gang gi phyir lus la srog zad pa la 'di gsungs pa de'i phyir dpa' bo'i rim pa phyi rol la ni min no | | 'o na de ltar lus la rang byin gyis brlab pa gsal la[9] zhes ma[10] [D₁, 313a] yin te[11] | gang gi phyir rang gi sems byin gyis brlabs[12] pa so sor snang ba ste | de yang stong pa[13] khams gsum pa nyid mthong ba'o | | ming zhes pa rab tu grags pa'o zhes pa'o | | 'gro ba'i don byed pa rnams kyi shin tu rnam par dag pa'i rim pa rnam par bzhag[14] pa yang gsungs pa'o zhes pa'o | |

Commentary on Stanza 21
'o na rang byin gyis brlabs[15] pa ni khams gsum pa mthong ba nyid du gsungs la | de mthong ba las de mi ldog pa'i phyir des na 'khor ba gnas par

[1] D₁ adds dang. [2] D₁: kyis. [3] D₁: gyis. [4] D₁: gyi. [5] D₁: po'i. [6] D₁ omits ma. [7] D₁: te. [8] D₁: ci'i. [9] D₁: lam. [10] D₁: nam. [11] D₁: zhes nam yin te. [12] D₁: brlab. [13] D₁ adds la. [14] D₁: gzhag. [15] D₁: brlab.

gyur pa'i mtshan nyid can sangs rgyas nyid ji ltar[1] ltar srid ce na | gsungs pa | 'khor ba zhes pa la sogs pa'o | | 'khor bar te khams gsum pa snying po med pa brdzun pa bslu ba'i chos can la sangs rgyas nyid de thams cad mkhyen pa nyid dang | rnam pa thams cad mkhyen pa nyid dang | lam gyi mkhyen pa nyid dang | lam gyi rnam pa mkhyen pa nyid dang[2] | stobs bcu dang | mi 'jigs pa la sogs pa'i yon tan rnam par 'byor ba'i mtshan nyid can ni 'bras bu ste snying por 'gyur ro | | de zad las te 'khor ba zad pa de ma thag tu'o | | ci dang 'dra bar 'byung zhe na gsungs pa | chu shing gi 'bras bu bzhin zhes pa ste | ji ltar snying po med pa'i chu shing la[3] snying po 'bras bu smin la[4] chu shing nyams pas yang dag par 'byung ba de bzhin du sangs rgyas nyid kyang ngo zhes pa'o | |

Commentary on Stanza 22

'o na sangs rgyas nyid ni sgrub par byed pa byang chub sems dpa'i byang chub kyi sems su 'dod na de kho na nyid kyi sgrub par byed pa ni de kho na nyid do zhes pa'i [P_1, 354a] gsungs gi phyir de yang sgyu ma las skyes pa nyid kyi phyir sgyu ma ni rang rig pa yin la | de 'jug bzhin pa'i de kho na nyid[5] ma yin pa ji ltar sangs rgyas nyid kyi sgrub par byed par 'gyur bar 'os zhe[6] na | gsungs pa | sdig pa zhes pa la sogs pa'o | | sdig pa ni shu ka'i srin bu'o | | ku lī ra ni karka ṭa'o | | gang gi skabs las[7] 'byung ba rang gi ma de de rnams kyis nyams par byed pa ji lta ba bzhin zhes pa de ltar rnal 'byor gyis[8] sems te | rnal 'byor ni shes rab dang thabs snyoms par 'jug pa'o | | de la yod pa'i sems gang yin pa dbang bskur ba[9] bzhi pa | sgyu ma gang rig pa 'pho ba'i chos can gyi skabs las kun rdzob tu [D_1, 313b] skyes pa yin zhing | de rnam par nyams par byed par 'gyur ro zhes pa'o | | sgyu ma dang bral bas na 'khor ba slar ldog pa med par brjod de de kho na nyid kyi rnal 'byor[10] pa rnams kyi dbugs dbyung[11] ba'i don du'o | |

Commentary on Stanzas 23-24

'o na byang chub kyi sems ni bems po'i khams su 'dir brjod la | de yang bems po ma yin pa mchog tu mi 'gyur ba'i ye shes sangs rgyas nyid kyis sgrub par byed par ci ltar brjod ce na | brjod pa bden te

| khu ba mi 'gyur ba'i rang bzhin gyis |
| mchog tu mi 'gyur ba bsgom par bya'o | [*sic*] [SU, 143ab]

[1] D_1 omits ltar. [2] D_1 omits lam gyi rnam pa mkhyen pa nyid dang. [3] D_1: las. [4] D_1: pa. [5] D_1: nyid *deest.* [6] D_1: she. [7] D_1 adds byung shing. [8] D_1: gyi. [9] D_1: ba *deest.* [10] D_1: 'byer. [11] D_1: 'byung.

zhes pa'i gsung las so | | de nyid kyi phyir rnal 'byor gyi sems 'di'i mchog tu mi 'gyur ba'i ngo bos[1] bzhi'i rab tu dbye ba bcu drug gsungs pa | gnyis med ces pa la sogs pa'o | | gnyis zhes bya ba ni 'khor ba dang mya ngan las 'das pa'i sems te | gang la yod pa ma yin pa de gnyis med do | | nor bu dang padma las g.yo ba med do zhes pa g.yo ba med do | | gnyis rtogs te shes rab dang thabs kyi cha 'di la yod pa ma yin no zhes pa gnyis rtog med do | | bla na med pa'i bde ba ster ba nyid kyi phyir 'dod pa'o zhes pa rnal 'byor bzhi pa'o | | dbugs brgya phrag[2] lhag pa'i stong phrag nyi shu rtsa gcig 'gog pa'i [P_1, 354b] phyir mchog tu mi 'gyur ba'o | | chags pa dang bral ba'i phyogs dkar po dang nag po zhes bya ba bdag gis[3] gnas pa dang 'gro ba med pa'i phyir 'dod chags chen po'o | | rnam pa dang bcas pa dang rnam pa med pha[4] las nges par grol ba nyid kyi phyir dngos dang dngos po med pa'o | | shes bya ma lus pa mthong ba'i phyir ye shes so zhes rnal 'byor gsum pa'o | | 'gro ba dga' bar byed pa sngon ma can sems can gyi don la kun nas chags ba nyid kyi phyir sems dpa'o | | dang po dang | dbus dang | tha mar dgeg[5] byed ba nyid kyi phyir kun tu bzang po zhes pa'o | | bdud dang | nyon mongs pa dang | rnam par rtog pa dang bral ba'i phyir smra[6] ste | grag pa phyi dang nang gi brjod pa 'am | yang na rab tu sgrogs shing rnam par lhong ba'i seng ge'i sgra can gyi g.yul 'di yod pa ma yin pas sgra 'thab med pa'o | | gzhom du med pa'i sgra'i ngo bo nyid kyi phyir 'di'i [D_1, 314a] | | sgra ste grags pa chen pa'o[7] | | zhes pa rnal 'byor gnyis pa'o | | 'jig rten gyi spyod pa rnam par spangs[8] pa nyid kyi phyir lhan skyes so | | sku bzhi'i sgrib pa zad pa'i phyir dpal ldan byang chub sems kyi thig le 'dzin pa'o | | stong pa nyid dang snying rje dag dbyer med pa nyid kyi phyir dpal ldan dus kyi 'khor la[9] rdo rje'o | | tshul khrims kyi tshogs yang dag par rdzogs pa nyid kyi phyir shes rab thabs kyi bdag nyid rnal 'byor ro zhes pa rnal 'byor dang po'o[10] | |

Commentary on LKC III, 2

da ni bla ma bsten pa'i ched du rdo rje slob dpon yongs su brtag pa gsungs pa | dang por zhes pa la sogs pa'o | | 'dir sngags kyi tshul la 'jig rten pa dang 'jig rten las 'das pa'i dngos grub 'dod pa'i slob ma rnams kyis bla ma la brten[11] par bya ste | de yang yang dag par yongs su brtag par bya'o zhes gsungs pa | byang chub kyi sems bsrung ba'i phyir dam tshig can no | | bsten par bya ste bu dang chung ma la sogs[12] pa rnams kyis mnyes par bya'o | | rdo rje theg par lhag par gnas pa ni sngags kyi

[1] D_1: bo. [2] D_1: adds drug. [3] D_1: gi. [4] D_1: pa. [5] D_1: dge ba. [6] D_1: sgra. [7] D_1: po'o (not followed by *shads*). [8] D_1: spongs. [9] D_1: lo. [10] D_1: pa'o. [11] D_1: bsten. [12] D_1: segs.

theg pa chen po lhag par gnas pa'o | | mchog tu mi 'gyur [P_1, 355a] ba'i ye shes sgom pa po nyid kyi phyir de kho na nyid bsgom pa'o | | bu dang chung ma la sogs pa thams cad dang | rang gi lus la yang ltos pa med pa'i phyir ma chags pa'o | | 'dod chags la sogs pa'i skyon dang bral ba'i phyir dri ma med pa'o | | bzod pa yang[1] tshul te 'bras bu ba[2] ltos pa med par 'jug pa gang gi rang bzhin yin pa de ni bzod pa'i ngang tshul can no | | lam ni yang dag par rdzogs pa'i sangs rgyas kyi lam ste | de la 'jug pa'i ngang tshul can ni lam la 'jug pa'o | | bla ma 'di mnyes par byas par gyur na slob ma rnams la lam gyi sbyin byed dmyal ba'i 'jigs pa 'phrog par 'gyur ro[3] | | de yang de kho na nyid las tshangs spyod ldan te mchog tu mi 'gyur ba'i bde ba thob pa'o | | bdud rnams kyi ni ste bdud bzhi po rnams kyi rdo rje dbyug pa dang 'dra bas rdo rje dbyug pa ste | 'joms par byed pa nyid kyi phyir ro | | brjod pa'i mtshan nyid can[4] gyi dpal ldan bla ma ste | yang rdo rje 'dzin ma'i bzhi lnga[5] rdo rje sems dpas [D_1, 314b] byin gyis brlabs pa'i sku can nyid kyi phyir rdo rje sems dpar rab tu grags te sprul pa'i sku yis so | |

Commentary on $\zeta \ldots \zeta$ (VP *ad* LKC IV, 232)
da ni 'jig rten pa dang[6] 'jig rten las 'das pa'i dngos grub kyi ched du lha'i dmigs pa gsungs pa | mngon sum zhes pa'o | | de kho na nyid sbyor las te | sna tshogs gzugs brnyan bsgom pa'i rnal 'byor pas[7] so | | skar ma'i tshogs bzhin zhes pa nor bu sngon po dang | zla ba'i dkyil 'khor gyi rnam pa can gyi thig le'i dbus sangs rgyas longs spyod rdzogs pa'i sku mtha' yas ba mthong ba sngon ma can khams gsum pa bum pa dang snam bu la sogs pa mthong ba'o | | sha'i mig gis ni dpag tshad brgya yi[8] par du chod pa'i dngos po mthong bas te | mngon par shes pa rdzu 'phrul la sogs pa rnams kyis so | | lha mig ste 'jig rten gyi khams mtha' yas pas par du chod pa'i phra mo dang cig shos kyi gzugs mthong bas so | | sangs rgyas kyi spyan gyis te gzhan gyi sems rig pas so | | [P_1, 355b] shes rab kyi spyan gyis te chos thams cad la rnam par mi rtog pa'i mtshan nyid can gyis so | | ye shes spyan gyis te dngos po thams cad kyi rnam pa thams cad[9] mthong bas so | sems can gzhan rnams ni tshu rol mthong ba rnams so | | shi ba'i lus bzhin zhes pa ni g.yo ba dang 'gul ba med pa'i phyir ro | | byas pa ni sa la sogs pas so | | zlum[10] pa ni ra gan la sogs pas so | |

[1] D_1: la ngang. [2] D_1: la. [3] D_1: ro *deest.* [4] D_1 adds mtshan nyid can. [5] D_1: gzhi la. [6] D_1: 'jig rten pa dang *deest.* [7] D_1: las. [8] D_1: brgya'i. [9] D_1: kyi rnam pa thams cad *deest.* [10] D_1: blugs.

Commentary on ϑ ... ϑ (VP *ad* LKC IV, 113)
bshang ba la sogs pa ni bi ra shu mā[1] mu ste lnga'o | | go ku la sogs pa ni go ku da ha na ste lnga'o | | nang du bdud rtsi lnga ni phung po lnga rnams so | | dbang po lnga rnams ni sgron ma lnga po zhes pa po[2] | | gsungs pa yang[3]

| nyin dang mtshan mor thig le las ni dkar po'i rgyun 'bab gang te[4] mā ma kī[5] chang ma yin | | go ku sogs na[6] nyin zhag so sor mig la sogs pa spro ba'o sha gzhan res[7] yang ni min | | rang rigs[8] gnas pa'i lha rnams kyis ni dag pa'i lus la bdud rtsi lnga rnams bsnyan[9] pa ste | | stong par sems rab 'jug las lhan skyes sems kyi bde ba 'khrig pa'o de ni skye gnas pa ma yin | [LKC IV, 127]

| shes so | | dbyung ba dang dgang ba dang bum pa can gyi rnal 'byor te | oṃ yig phyir 'gro ba dang | āḥ yig 'jug pa dang [D_1, 315a] | hūṃ yig gnas par so sor rtog pa'i mtshan nyid can no | | ma bsdams pa ni brtan par ma byas pas so | | thun mong gi dngos grub kyi don du ni | |[10] 'jig rten pa'i zhi ba la sogs pa'i dngos grub kyi don du'o | | sdud pa ni mngon du phyogs par byed ba ste | 'jig rten pa'i gzugs la sogs pa la mngon du phyogs par byed pa so sor spangs pa nyid kyi phyir | so sor sdud pa'o zhes pa'i don to | | gzhan rnams kyi[11] gzugs la sogs pa ni rdul phra rab kyi chos nyid las 'das pa 'jig rten las 'das pa'i gzugs la sogs pa rnams kyis so | | bsam gtan ni shes rab dang rtog pa dang dpyod pa dang dga' ba dang g.yo med bde ba'i mtshan nyid can no | | srog rtsol ni zla ba dang nyi ma'i bgrod [P_1, 356a] pa 'jig pa'i mtshan nyid can no | | 'dzin pa ni gsang ba dang lte ba dang snying ga dang mgrin pa dang | dpral bar 'gro ba dang 'ong ba'i sgo yis thig le la 'gog pa'i mtshan nyid can no | | rdo rje padma ni gtsug tor gyi padma ste | der byung[12] ba nyid las rdo rje'i[13] padmar skyes pa'i bdud rtsi des de byang chub kyi sems mi 'phro[14] bas zhes pa'i don te[15] | chu skyes ro mnyam gyur pa ni snying ka[16] dang lte ba dang gsang ba'i padma'i ze 'brur ro mnyam par gyur pa'o | | su shu ma nā'i [*sic*] rtsa ni dung can ma ste | | de'i steng du khu ba yang dag par sbyor ba las te | byang chub kyi sems 'gro ba las so | | 'dis ni phra mo'i rnal 'byor gsungs so | |

Commentary on κ ... κ (VP *ad* LKC IV, 114)
da ni dman pa dang mchog gi dbye bas bsnyen pa la sogs pa brjod par byas te | dang por zhes pa la sogs pa'o | | phung po yongs su dor ba las zhes pa

[1] D_1: shum. [2] D_1: lnga'o zhes pa'o. [3] D_1: 'ang. [4] D_1: ste. [5] D_1 adds ste. [6] D_1: ni. [7] D_1: 'ga'. [8] D_1 adds la. [9] D_1: bsnyen. [10] D_1: the two *shad*s are not present. [11] D_1: kyis. [12] D_1: byang. [13] D_1: rje. [14] D_1: 'pho. [15] D_1: to. [16] D_1: ga.

da ltar ba'i lus yongs su btang ba las so | | skye ba'i char gtogs pa'i phung po'i[1] 'dzin pa las zhes pa 'byung ba'i srid pa kun 'dzin pa las so | | 'di'i dbus te gang bar du srid pa bar ma'i mtshan nyid can no | | srid pa gsum mthong ba ni srid pa gsum dngos su mthong ba'o | | kun gzhi rnam par shes pa bag chags ma lus pa'i rten gyi rdul dang khu ba'i thig le'i dbus su sems 'jug pa ste | ma'i mngal du khu ba'i thig le rnams 'dzin pa zhes bya ba ni yang dag par 'dzin no | | zla ba bdun rnams kyis zhes pa spyi'i ngo bo [D_1, 315b] las zla ba dgu rnams kyis zhes brjod do | | lha'i sgrub pa la mngal gyi dpe yis te | des na de nas zhes pa la sogs pas zhe[2] ba'i sgrub pa la sogs pa'i [P_1, 356b] yan lag gsum gsal bar mdzad do | | phung po drug po rnams kyis te | gzugs dang | tshor ba dang | 'du shes dang | 'du byed dang | rnam par shes pa dang | ye shes kyi mtshan nyid can rnams so | | 'di ni spyi'i bsnyen pa[3] ste 'jig rten pa'i dngos grub kyi bsnyen pa'o | | de bzhin du nye ba'i sgrub pa dang | sgrub pa dang | sgrub pa chen po'o zhes pa ste de nyid kyi phyir chu gter la sogs pa'o | | 'dis ni sku dang gsung dang thugs dang ye shes rdzogs pa'o zhes bshad par 'gyur ro | | bsgrub[4] pa 'bring po zhes pa ni nye ba'i sgrub pa ste | 'bring po zhes pa 'dis sgrub pa[5] khyad par du byas pa nyid kyi phyir ro | | de nyid kyi phyir srog[6] rdzogs pa'o zhes bshad pa'o | | 'di la zhes pa de ma thag tu brjod pa'i bsnyen pa dang | nye ba'i bsgrub[7] pa dag la'o | | thabs ni rnam pa bzhi zhes pa chung ngu la sogs pa rnams pa'i'o[8] zhes pa'i don to | | de bzhi[9] rnams la dbus su rnam pa gnyis te | de'i phyir bsnyen pa dang nye ba'i bsnyen pa dag pa'o[10] | | rnam pa bzhi zhes pa chung ngu ba[11] la sogs pa rnam pa gnyis ni phyi nas sbyang[12] bar bya ste | sgrub pa dang sgrub pa chen po dag la'o | | de'i phyir gsungs pa | bsnyen pa'i yan lag la dang nye ba'i sgrub pa'i yan lag la zhes so | | dman pa[13] brtan pa zhes pa yang[14] bsnyen pa dang | nye bar[15] sgrub pa dang 'chad par 'gyur ba'i sgrub pa dang | sgrub pa chen po dang 'brel pa'o[16] | | de yang sdeb sbyor gyi ngor dang po dang mtha' smos pa'i so sor sdu[17] bas te | de'i phyir 'dir 'bring po'i byis pa dang | gzhon nu dag kyang 'dzin par rig par bya'o | | brtan pa ni dar ma'o | | rtsa bar de bzhin nyid ces pa sgrub pa chen po'i yan lag la'o zhes pa'i don to | | gzhon nu ni dman pa ma yin pa yan lag gsum pa'i ngo bo'o | | 'dis ni bsnyen pa la sogs pa bzhi dman pa la sogs pa bzhi[18] dang sbyar bar 'gyur to[19] | | skyes pa kho na dang bcu drug ces pa la sogs pa'i lus nges par brtan pas btsas pa ni don [P_1,

[1] D_1: po. [2] D_1: nye. [3] D_1 adds sten pa. [4] D_1: sgrub. [5] D_1: par. [6] D_1: srig. [7] D_1: sgrub. [8] D_1: rnam pa bzhi'o. [9] D_1: bzhin. [10] D_1: la'o. [11] D_1: ba *deest.* [12] D_1: sbyar. [13] D_1 adds dang. [14] D_1 adds brjod ma thag pa'i. [15] D_1: ba'i. [16] D_1: lo. [17] D_1: bsdu. [18] D_1: dman pa la sogs pa bzhi *deest.* [19] D_1: ro.

357a] dper brjod nas ston par byed de 'dir zhes pa la [D_1, 316a] sogs pa'o I I dman pa ni skyes pa'i byis pa'o I I zhes zla ba thig le sdud pa ni sa[1] btsas pa'i mtshams ni dman pa zhes bya'o I I

dman pa la sogs pa'i dbye bas <sa> thob pa zhes pa dman pa la sogs pa bzhi so sor sa gsum la sbyar ba'o zhes pa'i don to[2] I I rab tu dga' ba la sogs pa ye shes dang ldan pa'i mthar thug pa'i sa bcu gnyis kyi thob pa las sa[3] bcu gnyis kyi dbang phyug go I I de'i phyir bden don rnam pa bcu gnyis zhes pa la sogs pa'i tshigs su bcad pa'i don ni kho bos mtshan yang dag par brjod pa'i rjed[4] byang bdud rtsi'i thigs par bkral zin to zhes pas 'dir rgyas par mi bya'o I I

Commentary on LKC II, 108

da ni 'jig rten las 'das pa'i dngos grub sgrub par byed pa'i lam brjod par bya ste stong pa zhes so I I stong par du ba la sogs lam ni bla ma'i nges pa'i dbang las te 'chad par 'gyur ba'i rim pa las sgom[5] par bya'o I I gzugs brnyan mtshams su ste gzugs brnyan ni rnam pa thams cad pa sna tshogs pa ste de'i mthar thug par sems kyis so zhes pa'o I I mtshams de nas rtsa'i 'khor lo rnams su srog gi rlung ni brtan[6] pa'ang byed do thur sel gyi rlung yang rnal 'byor pa yis so I I phyi nas zla ba 'gog pa zhes bza'[7] bzhin te sgra gcan bzhin du'o I I zla ba ste byang chub sems so I I rnal 'byor pa zhes pa srog dang thur sel dag phan chun[8] du yang dag par sbyor ba ni rnal 'byor te I de gang la yod pa zhes pa rnal 'byor pa'o I I byang chub kyi sems 'jig pa'i skad cig 'gog cing nye bar zhi ba ste I rgyu mthun la sogs pas 'gyur ba med par byed cing de'i phyir rgyu mthun pa dang rnam par smin pa dang skyas bu byed[9] pa dang dri ma med pa nyid do I I gang cung zad ni brjod par bya ba ma yin pa ste de byed do I I nyin zhag nyung zad kyis ni lo gsum dang phyogs gsum dus kyi 'khor lo'i nyin zhag rnams kyis te phyag rgya chen po'i dngos grub 'thob po [P_1, 357b] zhes pa'i don to I I

Commentary on VP IV, 115

da ni tshigs[10] su bcad pa drug[11] gis rnal 'byor yan lag drug gsungs pa I so sor sdud pa zhes pa la sogs pa'o I I las dang po ba du ba la sogs pa'i mtshan ma sgom pa na[12] [D_1, 316b] rgyal ba'i dbang po zhes pa rdo rje sems dpa'o I I ral gri can ni don yod grub pa'o I I 'dod pa'i gnas skabs bcu'i dbye[13] ba las zhes pa

[1] D_1: sdud pas. [2] D_1: te. [3] D_1: sa *deest.* [4] D_1: brjed. [5] D_1: bsgom. [6] D_1: rten. [7] D_1: gza'. [8] D_1: tshun. [9] D_1: skyes bu byad. [10] D_1: chigs. [11] D_1: dug. [12] D_1: bsgom pa ni. [13] D_1: dbre.

| bsam dang 'dod dang lus la rims dang kha mchog padma skam dang zas la rab tu mi 'jug dang | | 'dar dang smyo ba rab tu rmongs par gyur dang yid kyi rnam par 'khrul dang drag tu rgyal ba ni | | rdo rje can[1] gyi du ba la sogs rab gsal rnam pa bcu ste srog chags lus la 'jig rten du | | rab gsal nges pa de rnams yid sgrub gnas skabs rnams so[2] su zhig rgyal ba[3] 'dod pa de ni su | [LKC IV, 126]

| zhes pa'o | | rlung bcu rnams te srog dang[4] thur sel dang | mnyam gnas dang | gyen[5] rgyu dang[6] khyab byed dang[7] klu dang[8] rus[9] sbal dang[10] rtsangs pa dang[11] lhas byin dang[12] nor las rgyal ba rnams 'gog cing nye bar zhi ba mi 'gyur bar gyur ba'o | | chags pa dang chags pa dang[13] bral ba'i phyogs med pa'i phyir mi gnas pa'i mya ngan las 'das pa'o |

| re re dbye ba[14] rnams kyis te slar yang gang las a sogs ka sogs rnams kyis phye ba'o | [LKC IV, 115d]

zhes gsal byed sum cu'i bdag nyid ka tsa ṭa pa ta[15] sa rnams nam mkha' dang rlung dang me dang chu dang sa dang[16] ye shes kyi khams kyi rang bzhin rnams kyis dang | a i ṛ u ḷ yig dbyangs thung du lnga yis phye ba rnams kyis dang | de bzhin du sa la sogs pa'i rang bzhin ḹ yig la sogs pa dbyangs ring po lnga yis phye ba rnams kyis te spro ba dang sdud pa'i rim pas so | | lug dang glang la sogs[17] 'pho ba bcu gnyis kyi dbye bas te drug cu[18] lhag pa'i brgya phrag gsum gyi dbugs rnams so | | lhor bgrod pa la gsal[19] byed gcig pa dang dbyangs thung du'o | | byang du bgrod pa la gsal[20] byed brtsegs pa dang dbyangs ring po ste nyi ma'o | | 'pho ba na gsal[21] byed gsum brtsegs [P₁, 358a] pa dang shin tu ring po ste sgra[22] gcan no | | snying stobs dang rdul dang mun pa'i phyi mo'i dbye bas spyod cing dbye bar bya ba'o zhes pa'i don to | |

Commentary on VP IV, 116

mig la sogs pa gzhan rnams kyis zhes pa shī[23] la sogs pa rnams kyis so | | lta ba ni sna tshogs gzugs can[24] lta ba'o[25] | | dngos po 'dzin pa ni dngos po la nges par rtogs pa'o | | de'i ste dngos po'i don nges [D₁, 317a] par

[1] D₁: cen. [2] D₁: su. [3] D₁: ba'i. [4] D₁ adds a *shad.* [5] D₁: khyen. [6] D₁ adds a *shad.* [7] D₁ adds a *shad.* [8] D₁ adds a *shad.* [9] D₁: rul. [10] D₁ adds a *shad.* [11] D₁ adds a *shad.* [12] D₁ adds a *shad.* [13] D₁: chags pa dang *deest.* [14] D₁ adds lnga. [15] D₁: ta pa. [16] D₁: sa dang *deest.* [17] D₁ adds pa. [18] D₁: cus. [19] D₁: la sogs la. [20] D₁: la sogs la. [21] D₁: dsal. [22] D₁: sgru. [23] D₁: sha'i [24] D₁ adds la. [25] D₁: pa'o.

byed pa ni stong pa nyid kyi ngo bo nyid du nges par 'dzin pa'o | | gzugs la chags pa ni yul bzlog pas yid tsam du nang du phyogs pas lha'i bdag nyid la dmigs bzhin pas bla na med pa'i shes rab dang thabs ro gcig par rnam par dpyod pa las de kho na nyid la 'jug cing mngon du phyogs pas gang yid bde ba nyid de de ni dga' ba ste rangs pa'o zhes pa'i don to | | lus shin tu spyangs pa la sogs pa'i bde ba ni g.yo med bde ba'o | | dbu ma'i lam du rab tu 'jug pa zhes pa ni nam mkha' la sogs pa[1] dkyil 'khor bcu 'jig pas brkyang ma dang ro ma dag 'gags pa'i dbu ma'i lam kho nar rab tu 'jug pa dang gnas pa dang 'byung ba'i mtshan nyid can srog gi rlung phra mo 'jug pa ni srog rtsol lo zhes pa'i bar ro | | gnyis ka'i bgrod pa bcom pa zhes pa ni lte ba dang snying ga dang | mgrin pa dang | dpral ba dang | gtsug tor rnams su 'gro ba dang 'ong ba dang bral bas 'gro bar byed pa dang bral ba'o zhes byas nas | rim pas rlung rnams med pa la thig le rnams la ste byang chub kyi sems kyi thig le la sems kyi bzhon pa srog gi rlung stong pa nyid dang ro gcig pa nyid ni 'dzin pa'o zhes gsungs par 'gyur ro | |

Commentary on VP IV, 117

rnam pa bcu ni sngar gsungs zin to | |[2] zhes pa ni 'dzin pa la rab tu zhugs pa'i sems la rang gi ngang gis du ba la sogs pa'i mtshan ma rnam pa bcu so sor snang ba sngon ma can rdzogs pa'i dkyil 'khor gyi lha mthong ba gzugs brnyan gyi rnam pa can rtog pa med pa dang | de las 'od zer du ma spro [P_1, 358b] ba dang | de nas khams gsum du lha'i 'khor lo spro ba sngon ma can bsam pa la sogs pa[3] 'dod pa'i gnas skabs bcu ni rjes su dran pa'o zhes smras pa'o | | srog la sogs pa rnams med pa las zhes pa gtum mo 'bar bas yang dag par gsal bar byas pa nyid kyis rdo rje nor bu'i mgo bo'i rtse mo[4] rab tu gnas pa'i byang chub sems ma nyams[5] ste | de nas rims kyis 'khor lo drug rnams su dbugs brgya phrag drug[6] lhag pa'i stong phrag nyi shu rtsa gcig 'gags pa nyid kyis rnam par rtog pa med pa'i rnal 'byor mi [D_1, 317b] 'gyur ba'i bde ba chen po'i rang bzhin zung 'jug gi bdag nyid kyi ye shes kyi rang bzhin gyi sku rdo rje 'chang chen po'i ngo bo ni ting nge 'dzin zhes pa'o | |

Commentary on VP IV, 118

so sor sdud pa la sogs pa'i 'bras bu ni yan lag drug gi rjes su bsngags pa'i mtshan nyid do | | byang chub sems dpa'[7] 'gyur ro zhes pa ni skye ba

[1] D_1 adds dang sa la sogs pa. [2] D_1 omits the two *shad*s. [3] D_1: sogs pa *deest.* [4] D_1: mor. [5] D_1 adds pa. [6] D_1 adds gis. [7] D_1: dpar.

dang byang chub pa dang chos kyi 'khor lo la sogs pa rab tu mi 'jug pa'i phyir te | de rab tu 'jug pas ni sangs rgyas kyi zhing yongs su rdzogs pa'i sangs rgyas su tha snyad bya ba bsten par 'gyur ba kho na'o zhes dgongs pa'o | | dbang bcu la sogs pa zhes pa tshe dang | las dang mos pa dang | sems dang | yo byad dang | smon lam dang | rdzu 'phrul dang | skye ba dang | ye shes dang | chos la dbang ba la sogs pa'o | | gzung ba dang 'dzin pa'i sems ni byed pa po'o | | gzhan du yang rjes su bsngags pa gsungs pa

| so sor sdud pas snyoms 'jug pa |
| sngags rnams kun gyis byin gyis rlob |
| bsam gtan ye shes snyoms 'jug pas |
| mngon shes lnga ni thob par 'gyur |
| srog gi rtsol bas nges par ni |
| byang chub sems dpa' rnams kyis gzigs[1] |
| rtag tu 'dzin pa'i stobs kyis ni |
| rdo rje sems dpa' mnyam par 'jug |
| rjes dran mnyam par sbyor pa las |
| 'od kyi dkyil 'khor skye [P_1, 359a] bar 'gyur |
| ting[2] 'dzin dbang gyur tsam gyis ni |
| sgrib pa med par[3] ldan par 'gyur | [GSU, 155-157]

| zhes pa'o | |

Commentary on VP IV, 119
dman pa nyid kyis g.yon pa dang g.yas par 'bab par[4] bar[5] chad pa'i phyir srog ma bsdams pa nyid kyis so | | nā da goms pa las ye shes lhan cig skyes pa'i dga' ba goms pa las so | | stobs kyis te hūṃ yig gi nā das shes rab kyi chu skyes dang rdo rje nor bur byang chub kyi sems kyi thig le 'gog pa las te | ji skad bshad pa'i 'dod dam[6] ma mchog rjes su chags pa can gyi kakko la ru cho ga bzhin du bo la bcug nas g.yo ba med pa nyid kyis da' gso[7] ste | de'i ze 'bru'i sgo ru rdo rje nor bu bcir[8] nas shin tu dga' ba'i ro yis skad cig g.yo ba med par bya'o | | de nas de dag gis 'gyur ba'i skabs byung na hūṃ yig brjod pa mngon[9] du 'gro bar bla ma'i zhabs kyi bka' drin [D_1, 318a] gyis byas pa la mngon du phyogs shing bzhi pa[10] lhan cig skyes pa'i dga' ba nyams su myong bar[11] byang chub kyi sems kyi thig le 'gog pa ste | de nas 'gyur ba med pa'i skad cig mthong[12] ba'o zhes pa'i don to | | dpal dus kyi 'khor lo 'di nyid du 'brel[13] pa can du

[1] D_1: gjigs. [2] D_1: rtang. [3] D_1: pa. [4] D_1: pa. [5] D_1 adds ma. [6] D_1: dam *deest.* [7] D_1: dal bso. [8] D_1: btsir. [9] D_1: sngon. [10] D_1: zhi ba. [11] D_1: bas. [12] D_1: 'thob. [13] D_1: 'brel.

Commentary on LKC IV, 196 (= II, 120)

gang zhes pa la sogs pa ste | nus ma ni srog gi nus pa'o | | gzhan gyis[1] gnas su 'gro ste dmigs pa med pa'i gnas su'o | | bcu gnyis mtha' zhes pa sna bug g.yon pa nam mkha' la sogs pa sa'i dkyil 'khor gyi mthar thug par sor bcu drug la sogs par sor bcu gnyis kyi mthar thug par ro | | cha'i mtha' zhes pa sna bug g.yas par sa'i dkyil 'khor la sogs pa nam mkha'i dkyil 'khor gyi mthar thugs[2] pa sor bcu gnyis la sogs pa sor bcu drug gi par du'o | | hūṃ yig[3] brjod pas srog dang thur sel gyi rlung dag sbyor ba las de lte bar bkag nas srog gi nus pa de nyid glog[4] gi me dang mtshungs shing glog[5] gi me dang 'dra ba'o | | bskyod pa [P_1, 359b] ni bsgul ba'o | | khab bzhin ni khab dang 'dra ba'o | |

Commentary on LKC IV, 197 (= II, 121)

thur du sel ba zhes pa 'gro'o[6] ste rab tu 'jug go | | pha rol gyi grong du lte[7] lus gzhan du'o | | ci ste 'di tsam gyis kyang gzhan gyi grong du 'jug pa ma yin[8] cir 'gyur zhe na | de'i tshe 'di ltar bya'o zhes gsungs pa | 'di ltar te rim pa 'di yis rdo rje rab tu sad pa las te mchog tu bde ba'i ye shes rab tu sad pa las so | | yid la zhes pa gzung ba dang 'dzin pa'i sems gcig tu 'dres par gyur pa'i sems la'o | | yul dang bcas pa ni dbang po dang yul gcig tu 'dres par gyur pa nus[9] pa de'o | | mkha' la spyod[10] ni 'og min gyi sa'i mthar thug pa la dbang byed pa'i bdag po nyid du 'gro'o | | 'ba' zhig tu ma zad do[11] zhes gsungs pa | mngon shes zhes pa la sogs pa ste rdzu 'phrul dang lha'i mig dang lha'i rna ba dang gzhan gyi sems shes pa dang sngon gyi gnas rjes su dran pa'i rang bzhin ni mngon shes lnga'i rang bzhin no | | sna tshogs yum[12] du yang 'gyur te phyag [D_1, 318b] rgya chen mor[13] shes rab gyi chags pas rnam par rtog pa med pa'i gtum mo 'bar bas 'gyur med gsum gyi rnal 'byor zhes pa gsang bar[14] son pa sems kyi thig le 'gags pa dang | lte bar son pa ngag gi thig le 'gags pa[15] zhes pa'o | | bde ba ma nyams pas rdo rje'i sgor thig le'i tshogs ma 'phos pas ye shes kyi thig le 'gags pa[16] ye shes kyi rnal 'byor ro | |

zung gi rlung gi dgag[17] pa 'di ni zhes pa'i mthar thug pas sa la spyod pa'i dngos grub gsal bar mdzad cing mkha' la spyod pa nyid du 'gyur zhes pa'i mthar thug pas mtha'[18] la spyod pa'i dngos grub rtogs par mdzad la | sna tshogs yum zhes pa'i bar gyis phyag rgya chen po'i dngos grub gsal bar mdzad do zhes pa'o |

[1] D_1: gyi. [2] D_1: thug. [3] D_1 adds gi. [4] D_1: nyid ni grog. [5] D_1: srog. [6] D_1: 'o *deest.* [7] D_1: ste. [8] D_1 adds na. [9] D_1: nas. [10] D_1 adds pa nyid. [11] D_1: de. [12] D_1: yul. [13] Some words from the VP (*ad* LKC IV, 120) are commented on from this point to the end of the paragraph. [14] D_1: bor. [15] D_1: adds dang | | snying gar son pa lus kyi thig le 'gags pa. [16] D_1: pas. [17] D_1: gis dag 'gags. [18] D_1: mkha'.

Commentary on LKC IV, 198
| phyag rgya zhes pa ni phyag rgya chen mo'o | | sgyu ma'i rjes su mthun pa ni shin tu dang ba'i me long gi gzugs brnyan lta bu'o | | yid dang nam mkha' la yang [P_1, 360a] ni sems med pa'i sems pa'o[1] | | de nyid kyi phyir gsungs pa | me long la ni gzugs bzhin zhes pa ste | gzugs bzhin ni gzugs dang 'dra bar 'phro ba'o | | phyi dang lus la dbyer med pa yul dang dbang po dag ga[2] gcig tu 'dres par gyur pa'o | | chos can dang tha dad par chos snang ba'i ngo bo nyid kyi phyir yul dang rnam par bral ba'o | | du ma'i ngo bo 'gro ba'i sems la 'khyud par byed de de gcig pu spang ngo | | de nyid kyi phyir sems kyis[3] rang bzhin te sems med pa'i sems kyi rang bzhin no | |

Commentary on LKC V, 113
sems kyi ste gzung ba dang 'dzin pa dag gcig tu 'dres par gyur pa'i snang ba tsam rang gi lus la snang par ni[4] gyi ngo bo mchog gi phyag rgya'o | | rang gi yid la ste rnam pa thams cad dang[5] rnam pa med pa'i ngo bo la[6] skyes pa ste byung ba'o | | de ni ye shes me lce 'bar ba ste ye shes kyi gtum mo 'bar ba 'phel ba'o | | yul dang bcas pa ste phung po dang khams dang skye mched kyi 'khor lo dang bcas pa'i bdud tshogs te rnam par rtog pa'i sems kyi dra ba'o | | gsungs pa yang bdud ni rang gi sems te bdud gzhan yod pa ma yin zhes so | | ster zhing rtsol te zhi ba'i bde ba ni lhan cig skyes pa'i [D_1, 319a] dga' ba'i bde ba'o | | lo'i sbyor ba las te lo gsum dang phyogs gsum gyi dus kyi 'khor lo'i[7] so zhes pa'i don to | |

Commentary on ς ... ς (VP *ad* LKC V, 114)
shes rab[8] ni ye shes zhes pa grangs ji lta ba bzhin te | shes rab ni chos[9] thams cad stong pa nyid du rtogs pa ste de ni sems so | | de'i du ba la sogs pa'i kun nas mthong ba'i snang ba'i gzung bya'i sems te de kho na'i ye shes so | | 'dis ni ji ltar me long la gzugs brnyan rang gi mig gis te bdag nyid kyi mig gis gzung bar bya ba de ltar stong pa nyid kyi rang bzhin kyi sems kyis stong pa nyid kyis[10] rang bzhin rnam pa thams cad pa'i sems rtag tu mthong ba'o zhes pa'i don to | | gzung [P_1, 360b] ba'i sems du ba la sogs pa'i mtshan nyid can 'di la 'dzin pa'i sems stong pa nyid zhugs shing gcig tu 'dres par gyur pa'o | | rjes su dran pa gsungs pa | dri med ces pa'o | | byis pa dang dar la bab pa dang g.yo ba rnams kyi zhes pa thabs kyi 'gyur[11] ba'i bde ba rnam pa gnyis te byis pa dar la bab pa'o | | shes rab kyi

[1] D_1: la'o. [2] D_1: ga *deest.* [3] D_1: kyi. [4] D_1: snang brnyan. [5] D_1: pa. [6] D_1: las. [7] D_1: lo yis. [8] D_1 adds dang. [9] D_1: tshas. [10] D_1: kyi. [11] D_1: gyur.

g.yo ba ni bde[1] rgan po'o | | de rnams kyi mchog[2] ni 'jig rten las 'das pa'o | | shes rab dang thabs de dag gang gi tshe g.yo ba med par 'gyur bde zhi ba ste mchog gi phyag rgya las byung[3] ba zhes pa'o | | rdo rje 'dzin pa ni rdo rje 'dzin pa'i sprul pa'i sku'o zhes pa'i don to | |

Commentary on $v \ldots v$ (VP *ad* LKC V, 115)
de ni rang gi sems 'di'i snang ba la ste | me long gi gzugs brnyan dang mtshungs pa'i sems kyi snang ba la gzhug pa brjod par bya ste | nam mkha' zhes pa la sogs pa'o | | mtshan mo zhes pa mun pa nye bar mtshon pa'o | | nam mkhar kun nas zhen pa'i sems ni gang rnams kyi sems nam mkha' la kun nas chags pa ste | de dang ro mnyam par gyur[4] pa yin pa de rnams kyis so | | rdo rje'i lam du zhugs pas ni srog a va dhū tīr son pa nyid kyi phyir ro | | nam mkhar[5] sprin med pa ni[6] mtshan ma ni gzhi can gyi ngo bo'i phyir ro | | de ltar gzugs snang ba las zhes pa me long gi gzugs brnyan lta bu rnyog pa med cing thogs pa med pa'i gzugs so sor snang ba las so | | sgra snang[7] ba las zhes pas mgrin pa dang rkang[8] la sogs pa'i rtsol ba las mi[9] skyes pa'i bde ba chen po rol pa gzhom [D_1, 319b] du med pa'i sgra tsam nyams su myong ba las so | | 'di tsam gyis ni tshigs su bcad pa 'dis bcom ldan 'das dpal rdo rje 'dzin pa'i sku gnyis gsal bar byas par 'gyur ro | |

Commentary on $\chi \ldots \chi$ (VP *ad* LKC V, 116)
nam mkha' zhes pa'i[10] la rengs pa'i mig gis ni[11] mig g.yo ba med pas so | | gzhan gyi sems shes pa med pa'i phyir [P_1, 361a] de rang gi sems las tha dad pa'i gzhan gyi sems shes par bya ba med pa'i phyir ro | | gsungs pa | yang

| ma skyes pa dang ma 'gags pa'i |
| shes bya gang zhig 'dir mthong ba |
| de ni rang sems gzhan gyi min |
| phyi'i[12] shes bya rnam 'byed phyir |
| de phyir bdag gis bdag nyid la |
| 'gar yang rgyas gdab nus ma yin |
| ral gri chen po[13] bdag nyid la |
| bdag nyid so yis gcod dam ci |
| me[14] gsham bu mo dpa'[15] 'grogs pas |
| rmi lam du ni bde 'gyur ltar[16] |

[1] D_1 adds ba. [2] D_1: mtshog. [3] D_1: phyung. [4] D_1: pa 'gyur. [5] D_1: mkha'. [6] D_1: pa'i. [7] D_1: snag. [8] D_1: rkan. [9] D_1: ma. [10] D_1: pa. [11] D_1: ni *deest.* [12] D_1: phyi'i. [13] D_1: pos. [14] D_1: mo. [15] D_1: dang. [16] D_1: lta.

| nam mkha' las byung gzugs brnyan ni |
| bsten pas bdag la de bzhin no | [SU, 156-158]

| zhes so | |

Commentary on LKC V, 119

tshigs su bcad pa 'dis chos kyi sku'i sgrub par byed pa gsungs par 'gyur ro | | sa'i rnam pa zhes pa la sogs pa gzugs kyi mtshan nyid de | 'dir stong pa nyid kyi so sor snang ba rdzas ma yin pa sa la sogs pa la mthong ste sra ba me yin no | | zhu ba'i rnam pa can smig rgyu'i chu lta bu ni chu ma yin te gsher ba min nyid[1] phyir ro | | me'i rnam pa ni de bzhin du me min te gang gi phyir ba[2] sreg par byed pa med pas so | | g.yo ba rlung gis[3] lus ni rdzas med pa nyid kyi phyir gang g.yo ba med pa de ni rlung ma yin no | | rdzas med pa nyid kyi phyir stong pa'i rnam pa ste | de yin yang blta bar bya'o | | sgyu ma'i grong khyer bzhin du dkar po la sogs pa'i kha dog dang ldan yang rdzas med pa'i phyir kha dog ma yin no | | rnam pa thams cad pa yin yang dus thams cad du byis pa rnams kyi lta[4] bya min no | | de ci'i phyir zhe na | nyon mongs bdud kyi mthu las te g.yon pa dang g.yas pa'i rtsa la srog rab tu rgyu ba las so zhes pa nges pa'o | |

Commentary on LKC V, 122

da ni dkyil 'khor lnga zad pa gsungs pa | sa zhes pa la sogs pas so | | 'dir gang gi tshe rnal 'byor pa mig mi 'dzum[5] par gyur cing | khro bo'i lta bas stong pa la sems bkod pa de'i tshe g.yon nam [D_1, 320a] g. yas su sa[6] zhes pa nye bar mtshon pa ste gang tshe g. yas [P_1, 361b] su sa[7] rab tu 'bab pa'i dus su rnal 'byor pa sgom par byed na de'i tshe rnam pa ste da[8] ste | g.yon pa'i rtsa la rab tu 'bab pa'i dus su ni ma yin te | 'on kyang nam mkha'i dkyil 'khor la sogs pa'i rim pa las so | | des na g.yon nam g.yas su srog gi dkyil 'khor gang 'bab pa de'i chos can nyid kyi phyir dkyil 'khor de nyid gsungs so | | des na g.yas pa'i rtsa la sa'i dkyil 'khor las srog chu'i dkyil 'khor la 'gro ste | de bzhin du ye shes kyi dkyil 'khor gyi bar du'o | | rtsa g.yon pa la nam mkha' la sogs pas 'gro'o | | de bzhin du stong pa nges par du ba la sogs pa'i mtshan ma rnam pa bcu ru 'gyur zhing mtshan ma ni rnam pa thams cad pa'i gzugs[9] 'gyur[10] gzugs las mi 'gyur ba der[11] 'gyur zhing de nyid ye shes te shes rab kyi pha rol tu phyin pa'i rang bzhin no | | ye shes las rdzu 'phrul te nam mkha' la 'gro ba la sogs pa dang dngos grub

[1] D_1: med pa'i. [2] D_1: ba *deest.* [3] D_1: gi. [4] D_1: kyis blta. [5] D_1: 'drums. [6] D_1: sha. [7] D_1: sa *deest.* [8] D_1: 'di lta. [9] D_1 adds su. [10] D_1 adds ro (followed by two *shads*). [11] D_1: bde bar.

khams gsum pa'i dbang phyug nyid du 'gyur ro | | mi bdag skyes bu rnams kyi skye ba 'di nyid la'o zhes pa lam la rab tu 'jug pa'i nges pa'o | |

Commentary on LKC V, 121

da ni rnal 'byor nye bar bsdu ba brjod par bya ste | dbu mar srog ni zhes pa la sogs pas so | | 'dir dang po'i rnal 'byor pas dbu mar srog rab tu 'jug par bya ste gang gis mtshan ma mthong bar byed pa a wa dhū tī[1] ro | | de ltar dpal ldan bla ma'i ste sangs rgyas kyi sku rdo rje ste zhal gcig tu brjod par bya'o | | de nas nyi ma dang bcas te g.yas pa'i bgrod pa dang lhan cig tu ri bong can gyi bgrod pa g.yon pa'i rtsi'i bgrod pa srog[2] bcing ba'o zhes pa nges pa ste | srog rtsol ni gnyis pa gsung[3] rdo rje'o | | phyag rgya rab tu 'grogs la sems te gzugs la rjes su chags pa'i byang chub kyi sems dang mchog gi bde ba la gnas rdo rje yang dag bslang ba yang gsum pa thugs kyi rdo rje'o | | ci ste gzugs kyi sgo nas kun dga'i bde bar ma gyur na [P_1, 362a] de'i tshe padmar rdo rje'i sgra 'am zhes pa dal bu rnams kyis bya'o | | ci ste bud med ma rnyed na de'i tshe rang gi lag pa'i padmas gsor bar bya ste | bde ba 'phel ba'i rgyu ru yin gyi ltung ba'i [D_1, 320b] rgyur na[4] ma yin no | | de ltar sa bon gtong ba min pa'i bde ba de ni 'chi ba'i 'jigs 'phrog tu 'gyur te | dpal ldan bla ma'i zhal bzhi pa ye shes rdo rje 'di'o zhes pa rnal 'byor goms par byed pa'i nges pa'o | | mchog gi dang po'o sangs rgyas stong phrag bcu gnyis par te gang las dbang mdor bstan pa phyung ba'o | |

Commentary on SU, 24-25

'di nyid kyi na[5] zhes pa nyon mongs pa dang shes bya'i sgrib pa'i bud shing ma lus pa'i me thams cad mbyen[6] pa'i ye shes kyis sgrub byed de gsal bar 'gyur ba du ba la sogs pa rnams kyis rnal 'byor pas bya'o | | cir gyur pa rnams kyis she na | de rnams kyi ste rtsa ba'i rgyud dang nyung du'i rgyud dang 'phags pa shes rab gyi[7] pha rol tu phyin pa la sogs pa nges pa'i don[8] ru rab tu grags pa rnams kyis so[9] | | rnam par rtog pa thams cad zhi ba'i phyir bsam pa ma yin pa rnams kyis so | | de kho na nyid kyis[10] 'bras bu'i snga ltas nyid kyi phyir mtshan ma rnams kyis so | | gzung ba dang 'dzin pa dang bral ba rang bzhin stong pa nyid kyi blo ni shes rab ste de'i gzugs brnyan rnal 'byor pa la mngon sum snang ba rnams kyis so | | phyi dang nang gi dri mas ma gos pa nyid kyi phyir mkha' mnyam pa rnams kyis so | | yod ces pa la sogs pa rnams yod pa dang med pa la sogs pa'i skyon gyi

[1] D_1: tīr. [2] D_1: rtsa'i srog. [3] D_1: gnyis ni gsung. [4] D_1: ni. [5] D_1: na *deest.* [6] D_1: mkhyen. [7] D_1: gyi. [8] D_1 adds gyi mdo. [9] D_1 adds | gro bur du stong pa la so sor snang ba'i phyir gzugs brnyan rnams kyis so. [10] D_1: kyi.

rnam par rteg[1] pa'i rnyog pas mtshan[2] med pa nyid kyi phyir rnam par 'das pa'o | |[3] rnal 'byor pas rang rig par bya ba nyid kyi phyir rang gi sems kyi yid ches par byed pa'i don rnams kyis so | | rnam pa thams cad du ma byas pa | rmad du byung ba rang bzhin med pa'i ngo bo nyid khyi phyir rdul phran las skyes tshogs [P_1, 362b] pa rnams kun nas yongs su dor[4] so | |

Commentary on stanza 26

du ba zhes pa la sogs pa la phyi dang nang thams cad du khyab pa du ba'i rnam pa can stong pa'i rnam pa ste | 'di yang sprin lta bur snang ba'i bar ma chod du 'byung ngo | | ji skad du gsungs pa

| dang po sprin dang 'dra bar snang |
| gnyis pa du ba lta bu'o |

| zhes so[5] | | chu g.yo ba'i rnam pa ni[6] smig rgyu'o | | mkha' snang dang sgron ma'i rnam pa dag ni rab tu grags so | | [D_1, 321a] mtshan ma bzhi po 'di dag ni bug pa med pa'i khang par mun pa las 'byung ba nyid kyi phyir mtshan mo'i rnal 'byor dang nam mkha'i rnal 'byor ro | | ji skad du dpal gsang ba 'dus pa la sogs par dang po dang gnyis pa bzlog nas gsungs pa

| 'gog pa rdo rje bgrod sems las |
| mtshan ma rab 'dzin 'skye 'gyur te |
| mtshan ma de ni rnam pa lngar |
| byang chub rdo rjes gsungs pa yin |
| dang po smig rgyu'i rnam pa ste |
| gnyis pa du ba lta bu yin |
| gsum pa mkha' snang rnam pa ste |
| bzhi pa sgron ma 'bar ba'o |
| lnga pa rtag tu snang ba ni |
| sprin med nam mkha' lta bu'o | [GSU, 149cd-151]

| shes so | | de nas sprin med pa'i nam mkha' snang ba sngon ma can ma'i[7] rnam pa stong[8] pa'i snang ba ni 'bar ba'o | | zla ba dang nyi ma'i snang ba dag ni rab tu grags so | | mun can ni sgra gcan gyi snang ba ste ri mo nag po[9] ltar snang ba'o | | thig le che zhes pa rgyu ba dang bcas pa'i mi rgyu ba gsal bar byed pa sngon po zla ba'i dkyil 'khor gyi dbus[10] su snang ba'o | |

[1] D_I: rtog. [2] D_I adds ma. [3] D_I adds rnam par. [4] D_I: dor bas. [5] D_I: pa'o. [6] D_I: pa'i. [7] D_I: me'i. [8] D_I: stongs. [9] D_I: dag pa. [10] D_I: dbyibs.

mtshan ma drug po 'di rnams ni sprin med pa'i nam mkha' la lta ba la 'byung ba'i phyir nyin mo'i rnal 'byor dang bla gab med pa'i rnal 'byor ro | | de nas de'i dbus su son pa mtshan ma med pa'i longs spyod rdzogs pa'i sku'i bdag nyid sangs rgyas kyi gzugs mthong ba sngon ma can skad cig gcig la lag mthil du gnas pa'i chu ltar shin tu dang ba | rnam pa thams cad pa bum pa dang snam bu la sogs pa mthong ba ni sna [P_1, 363a] tshogs gzugs brnyan 'od gsal ba'o | |

Commentary on SU, 27

btsums pa zhes pa la sogs pa ste | btsums pa la sogs pa ste[1] | btsums[2] shing ma btsums mig gis ni bar snang ba[3] la dmigs pa nyid kyis mig phyed btsums pa dag gis stong pa la gzung ba 'dzin pa[4] dang bral ba 'di ni rjes[5] brtags min par rnal 'byor pa'i mngon sum du'o | | gzugs de du ba la sogs bsgom par bya ste rang gi[6] nyams su myong bar bya'o | | rnal 'byor gnyis ka dag kyang dpal dang po'i sangs rgyas kyi rgyud du gsungs te | nam mkha' kun nas zhen pa'i zhes pa la sogs pa'o | | shes rab kyi pha[7] rol tu phyin par yang gsungs [D_1, 321b] pa | rin chen snang ba zhes bya ba'i ting nge 'dzin dang | rin chen sgron ma zhes bya ba'i ting nge 'dzin dang | zla ba snang ba zhes bya ba'i ting nge 'dzin dang | nyi ma sgron ma zhes bya ba'i[8] nas ji srid du rnam pa thams cad mthong ba zhes bya ba'i ting nge 'dzin no zhes pa la sogs pa'o | | de'i phyir the tshom med pas sangs rgyas nyid don du gnyer bas du ba la sogs pa'i lam sgom[9] par bya'o | |

Commentary on SU, 28

'o na phyag rya chen po'i rnam par rtog pa'i rnyog pa mtha' dag gis mtshon pa med pa yin zhing | sgom pa yang sgro btags pa yin na sgom[10] par bya ba zhes brjod pa ji ltar yin zhe na | gsungs pa | dngos med ces pa la sogs pa'o | | man ngag ji lta ba bzhin du phyi dang nang gi dngos med kho na sgom pa | gang gzugs brnyan la rnal 'byor pa rnams kyi sgom pa de ni dngos po med pa nyid kyi phyir sgom pa ma yin no | | 'o na dngos po dang dngos po med par sgom pa dag rnam par rtog par khyad par mad[11] pa nyid kyi phyir ci ltar dngos po med pa sgom pa ma[12] yin zhe na | sungs[13] pa | dngos po zhes pa'o | | gang gi phyir rnal 'byor pa'i stong pa nyid kyi gzugs la dngos po dang dngos po [P_1, 363b] med pa'i rnam par rtog pa dag med de | ci'i phyir zhe na | stong pa nyid kyi gzugs la ma

[1] D_1: btsums pa la sogs pa ste *deest.* [2] D_1: brtsums. [3] D_1: ba *deest.* [4] D_1: gzung 'dzin. [5] D_1: rjes rjes. [6] D_1: gis. [7] D_1: pa. [8] D_1: ba. [9] D_1: bsgom. [10] D_1: bsgom. [11] D_1: med. [12] D_1: ma *deest.* [13] D_1: gsungs.

brtags pa'i du ba la sogs pa mngon sum mthong ba'i phyir ro | | dgongs pa ni 'di yin te | gal te pa rtags par gyur na de'i tshe dngos por 'gyur te bum pa dang snam bu la sogs pa bzhin no | | gal te mthong ba ma yin par gyur na de'i tshe dngos po med par 'gyur te | mo gsham gyi bu la sogs pa bzhin no | | 'dir ni rnam par ma brtags par mngon sum du mthong ba'i phyir thams cad legs par gnas so | |

Commentary on SU, 29

rnam par ma brtags par mthong ba grub pa'i don du rjes su 'thun[1] pa'i dpe gsungs te | pra phab ces pa la sogs pa'o | | pra phab pa ni sgrub pa pos bsams pa[2] me long dang ral gri dang mthe bo dang | mar me dang | zla ba dang | nyi ma dang | chu dang | thab dang | mig gi yul can dngos por skyes pa min[3] chom rkun la sogs pa bem[4] po'i chos [D_1, 322a] su skyes pa ma yin pa'o | |

Commentary on SU, 30-31

rnam par ma brtags pa mthong pa 'di la dngos po dang dngos po dag[5] med pa dag med do[6] | | dngos po med pa'i don bya ba dang 'bras bu nyid tsam nye bar dmigs pa'i phyir ro | | 'jig rten pa kho na la yang dngos po med pa'i don yang sgyu ma dang | rmi lam dang mig 'phrul la sogs pa la mthong ngo | | de nyid kyi phyir gsungs pa | | med pa'i zhes bya ba[7] la sogs pa'o | | rnam par rtog pa med pa'i ye shes skye ba de yang rnam pa thams cad pa'i 'gro ba'i don phun sum tshogs pa[8] byed pa nyid kyi phir yid bzhin gyi nor bu lta bu'o | |

Commentary on SU, 32

dpe 'grub pa gsungs pa | ma mthong ba'i zhes pa'o[9] | | sngon ma mthong ba kho na'i chom rkun la sogs par[10] gnas 'dir sngags kyi byin gyis brlabs pa'i mig gis gzhon nu mas mthong ste pra phab par gyur pa ma'o[11] | | sgrub pa po pra dbab pa la 'jug pa po rnams kyis ni de dang der gnas pa[12] gzhon nu mas smras pa nyi tshe ba'i mig gis te sgrib pa dang bcas pa'i [P_1, 364a] mig[13] gis mthong ngo | | bsam pa ni 'di yin te rnal 'byor pa grub pa'i man ngag gi sngags kyis[14] byin gyis brlabs pa'i blo mig can byang chub kyi sems zla ba ma nyams pas gzhon nu ma bzhin du nye bar ma bstan pa so so skye bo'i rtogs bya ma yin pa | 'jig rten las 'das pa'i de kho na nyid kyi nam mkha' la mthong ngo | |

[1] D_1: mthun. [2] D_1: bsam ba. [3] D_1 adds pa. [4] D_1: bems. [5] D_1: dag *deest.* [6] D_1: de. [7] D_1: pa'i ye shes pa. [8] D_1: par. [9] D_1: so. [10] D_1: pa. [11] D_1: pa na'o. [12] D_1: pa *deest.* [13] D_1 adds dag. [14] D_1: kyi.

Commentary on SU, 33-34
de yang spros pa thams cad spangs pa'o zhes gsungs pa | gzhan gyi mig gis gzhan gyis[1] dus sum mthong ba'i[2] phyir dang | rang gi mig dag gis mun pa dang ras kyis bkab[3] pa nyid kyi phyir ro | | pra phab pa'i dpe 'dis rnal 'byor pa'i mngon sum rnam pa thams cad du rang bzhin med pa'i phyir skyes pa med pa'i rmi lam du gzhon nu ma'i bu dmigs pa bzhin du thams cad mkhyen pa'i ye shes grub bo | | gsungs pa yang

| ji ltar rmi lam nam[4] 'dir gzhon nu[5] de yis bu dang skye dang 'chi ba mthong | | skye zhes rga dang shin yid mi bde | | de bzhin chos rnams thams cad dpes shes bya'o[6] | | zhes so | |

Commentary on αα ... αα (Quotation from the LTṬ by Vajrapāṇi)
da ni bde mchog gi rgyud la sogs pa'i rim pas yan lag drug gi rnal 'byor gyi rim pa gsungs[7] pa | rnal 'byor pa nyid [D_1, 322b] ces pa la sogs pa'o | | nyung ngu'i rgyud du gsungs pa yang |

| rnal 'byor pa nyid bsod nams mchog |
| dag byed sdig pa 'jig byed pa |
| sngags bzlas pa dang bsam gtan dang |
| bde ba yis kyang 'grub par 'gyur | [CST I, 9cd-10ab]

| zhes so | | sngags bzlas pa la sogs pa 'dis dbus ma rim pa ma yin pa zhes pas sngags bzlas pa las sngon du bsam gtan gyi tshig bklag par bya'o | | zhes pa'i don to | | ma brjod pa'i yan lag so sor sdud pa dang | srog rtsol dang | rjes su dran pa gsum mo | | 'di zhes pa nyi ma'o | gzhan zhes pa zla ba'o | | 'dir zhes pa nyung du'i rgyud du'o | | rgyud gzhan du gsungs pas te dpal 'dus pa'i rgyud du gsungs pa rnams kyis rtogs par [P_1, 364b] bya'o | |[8] zhes pa 'phags pa phyag na rdo rje'i zhabs kyis gsungs so | | dpal 'dus pa phyi mar ni le'u bco brgyad[9] par ro | | mi ning gis zlas[10] pa ni a ba dhū ti'i[11] de kho na nyid du srog so sor rtog pa'o | | rdo rje'i bzlas pa ni don dam pa'i bzlas pa'o | | gyen du sna'i rtse mor srog gi rtsol pa'i rtag[12] pa ste sgom pa rab kyi mthar phyin pa na[13] srog gi rtsol pa 'gog pa'o |

| lte ba las gyen du 'gro zhes ji ltar 'dod par gsal bar bya ste | phyir 'byung ba mi dmigs pa'i mthar thug par ro | | sna las phyir 'byung ba'i dbugs med

[1] D_1: gyi. [2] D_1: ba'i *deest.* [3] D_1: bkag. [4] D_1: na. [5] D_1 adds ma (followed by a *shad*). [6] D_1: dpas shes bya. [7] D_1: gsangs. [8] D_1 omits the two *shad*s. [9] D_1: brgyud. [10] D_1: ma ning gi bzlas. [11] D_1: tī'i. [12] D_1: brtag. [13] D_1: ni.

par bsam par bya'o | | de bzhin kho nar gzhan la mi dmigs pa sring ba ste ji ltar 'dod par gyi[1] sgra yis rtogs pa'o | | gzhan ni sbas pa'i man ngag go | | de bzhin zhes pa'o | | [*Vimalaprabhā*]

sngags bzlas pas zhes pa la so sor sdud pa ni | oṃ yig la sogs pa brjod pa de'i ming can gyis so | | lha'i mig gi rnam par shes pa la sogs pa rnams kyi sogs pa'i sgras lha'i rna ba'i rnam par shes pa la sogs pa bsdu'o | | dbugs 'jug pa ni rab tu 'jug pa ni[2] mtshan nyid can no | | 'gog pa ni brtan par gyur pa'o | | dbyugs[3] 'byung ba ni[4] phyir 'byung ba'i ngo bo ste don 'di ni rang gi nyams su myong bas grub pa'o | | nges pa'i don ni phyag na rdo rje'i zhabs la sogs pa byang chub sems dpa' chen pos yang dag par bzhed pa ste log par rtog[5] pa'i yul [D_1, 323a] ma yin no | | gzhan du rnam pa gzhan pa ni dgos pa gzhan gyis[6] dbang gis so | | rang gi 'dod pa'i lha mthong ba ni[7] rnam par rtog pa med pa'i gtum mo mngon sum du byed pa'o | | dgongs pa'i skad gzhan gyi zhes pa |

| khyad 'phags 'dod pa'i sems cad la |
| 'gal ba brjod[8] pa'i tshul gyis ni[9] |
| chos kyi de nyid rab gsal byed |
| gang de dgongs pa'i ched du gsangs[10] pa'o | [GSPU]

| zhes bshad pa'i mtshan nyid can gyis so | | gang gi phyir rgyud ni mtha' drug pa'i mtshan nyid can [P_1, 365a] du gsungs te | de skad du yang dpal 'das par |

| dgongs pa'i skad dang skad min dang |
| drang ba'i don dang nges don dang |
| ji bzhin sgra dang sgra bzhin min |
| mtha' drug ces par bsgrags pa yin |
| khyad 'phags 'dod pa'i sems can la |
| 'gal ba brjod pa'i sbyor ba yis |
| chos kyi de nyid gsal byed pa |
| gang de dgongs pas gsungs pa'o |
| dbang po brtul[11] po'i sems can rnams |
| rtogs pa'i don du cher gsal ba |
| dgongs pa min pa[12] yang dag bshad |

[1] D_1: gyi *deest.* [2] D_1: pa'i. [3] D_1: dbugs. [4] D_1: na. [5] D_1: rtogs. [6] D_1: gyi. [7] D_1: pa'i. [8] D_1: brjad. [9] D_1: na. [10] D_1: gsungs. [11] D_1: rtul. [12] D_1: par.

| dkyil 'khor la sogs rtogs pa dang |
| spyod la[1] ji lta ji lta bar |
| rgyas par[2] don ni brjod[3] byed pa |
| da ni ji bzhin sgra ru bshad |
| ko ṭā kṣa [*sic*] la sogs pa'i sgra |
| 'jig rten bstan chos[4] phyi rol byas |
| de bzhin gshegs pas brdar byas pa |
| de ni ji bzhin sgra min bsgrags |
| sbas te de nyid gsungs pa ni[5] |
| rgyal bas drang ba'i don du gsungs |
| yang dag don ni gsal byed[6] du |
| nges pa'i don yang bshad pa yin | [GSPU]

| zhes so | | gtsug tor gyi gzugs ni sangs rgyas gyi gzugs so | | khams gsum pa zhes pa ni thig le chen po'i dbus su ri mo nag po la so sor snang ba[7] rnam pa sna tshogs kyi longs spyod rdzogs pa'i sku'i bdag nyid 'jig rten gsum mthong ba'o | | bsam pa thams cad ces pa gang cung zad rtog pas sems par byed pa'o | | rten med pa ni dmigs pa med pa'o | | smig rgyu ni mtshan ma gnyis pa'o | | zhes pa rgyud gzhan du | | dang por smig rgyu lta bu ste | | zhes pa lugs las pa zlog pa rtogs par bya'o | | zhes pa'i bar ro | | 'di yang bla ma dam pa'i[8] nye bar bstan pa las dang | byang chub sems dpas mdzad pa'i rgya cher 'grel las dang | | rang gi nyams su myong ba las kyang rnam par shes par bya ste | shes rab [D_1, 323b] dang thabs kyis[9] dbye bas so | | gtso bor khams lnga rnam [P_1, 365b] par dag pa'i ngo bo mtshan ma lnga rnams dpal gsang ba 'dus pa la sogs par rab tu rtogs par mdzad de | nam mkha'i khams kyang der gsungs pa nyid kyi phyir ro | | le'u bco brgyad par gsungs pa yang |

| chu dang me dang rlung dang sa |
| nam mkha' de rnams thams[10] cad ni |
| byang chub sems dpa' dang 'dra 'bar |
| rnam par dmigs bzhin pa yin no | [GSU, 205cd]

| zhes so | | sa chu la thim pa las smig rgyu'i rnam pa'o | | chu me la thim pa las du ba'i rnam pa'o | | me rlung la thim pa las mkha' snang gi rnam pa'o | | phra mo'i khams kyi snang ba gsum nam mkha' la sgron ma dang 'dra

[1] D_1: pa. [2] D_1: pa'i. [3] D_1: rjod. [4] D_1: bcos. [5] D_1: ne. [6] D_1: ched. [7] D_1: par. [8] D_1: pa'i. [9] D_1: kyi. [10] D_1: thabs.

bar snang ba'i phung po'i chos nyid kyi phyir sgron ma dang 'dra bar snang ba'i phung po'i chos nyid kyi phyir sgron[1] ma'i rnam pa'o | | rang bzhin gyi[2] snang ba nub pa las sprin med pa'i nam mkha' dang 'dra ba'i[3] rtag tu snang ba'i ngo bo nyid ni sprin med pa'i nam mkha'dang mtshungs pa'o zhes pa'i mtshan ma lnga rnams so | | gsungs pa yang

| dang po sa ni chu la 'gro |
| chu ni gtsang byed la 'gro ste |
| gtsang byed[4] rlung la rjes su 'gro |
| rnam par shes pa[5] rlung 'jug byed |
| rnam shes 'dzin pa'i yan lag nyid |
| de nas[6] 'od gsal ba la 'jug | [*Karmāntavibhāga*, quoted in GSPU]

| ces so | sgyu 'phrul dra bar nyin[7] mo'i rnal 'byor gyi[8] phung po drug rnam par dag pa'i ngo bo[9] mtshan ma drug rnams nam mkha' las phyung[10] zhes[11] la sogs pas gsungs so | | dpal ldan dang po'i sangs rgyas rgyud kyi lhag pa'i rgyal po ru ni yul dang dbang po shes rab dang thabs rnam par dag pa'i ngo bo'i mtshan ma bcu rnams gtso bor rtogs par mdzad do | | byed pa 'di rnams kyis zhes[12] lha'i mig la sogs pa rnams kyis so sor sdud pa'i yan lag thob pa rnams kyis so | | bcing ba'i sbyor bas ni srog 'ching ba'i rgyud [*sic*] nyid kyi phyir srog rtsol gyi ngo bo rnams kyis so | | de nyid ni so sor sdud pa'o zhes dgongs pa ste rtog pa dang bral zhing ma 'khrul pa'i mngon sum [P_1, 366a] nyid kyi phyir ro | | gsungs pa yang

| dbang po bcu po rnams kyis[13] ni |
| rang gi 'jug gnas thams cad nas |
| 'dod pa phyi phyir bsdus[14] pa ni |
| so sor sdud pa zhes brjod do | [GSU, 142]

| zhes so | | 'di'i so sor rgyas par bshad pa ni dbang po rnams dang dbang po'i don rnams kyang ste | de rnams kyi rang gi 'jug pa ni rang nyid ji lta bar gzung ba dang | | 'dzin pa'i ngo bos 'jug pa ste | | der gnas [D_1, 324a] pa ni rang 'jug gnas so | | thams cad nas ni dman pa dang bar ma[15] dang mchog gi dbye bas so | | 'dod pa phyi phyir sdud pa ni 'dod par bya zhing mngon par 'dod par bya'o zhes pa 'dod pa rnams te gzugs la sogs pa rnams

[1] D_1: ma dang 'dra bar snang ba'i phung po'i chos nyid kyi phyir sgron *deest.* [2] D_1: gyis. [3] D_1: ba. [4] D_1: la 'gro ste | | gtsang byed *deest.* [5] D_1: la. [6] D_1: na. [7] D_1: nyid. [8] D_1: gyis. [9] D_1: bo'i. [10] D_1: byung. [11] D_1 adds pa. [12] D_1 adds pa. [13] D_1: kyi. [14] D_1: sdud. [15] D_1 ma *deest.*

so | | de rnams dbang po rnams kyis gang du sdud pa ni 'dzin pa'o | | phyi phyir ni yang dang yang du'o | | de so sor sdud pa'o zhes pa yan lag dang po'i so sor rgyas par bshad pa'o | | so sor sdud pa brjod pa'i mtshan nyid can gyi gang mthong ba gsal bar byas pa de ni dngos po ma yin zhing dngos po med pa ma yin la | brtags pa'i ngo bo ma yin te ci'i phyir zhi[1] na | rnam par rtog[2] pa'i sems rtse gcig pa nyid la ma brtags par 'das pa dang ma 'ongs pa dang da ltar byung ba'i dngos po mthong ba'i phyir ro zhes pa | bsam gtan gyi yan lag go gsungs pa yang |

| 'dod pa lha[3] rnams bsdus pa yis |
| sangs rgyas lnga dang rab sbyor las |
| rtog byed bsam gtan zhes brjod de |
| bsam gtan de ni rnam lngar 'gyur |
| rtog pa dang ni dpyod pa dang |
| dga' ba nyid dang de bzhin bde |
| sems rtse gcig pa nyid dang lnga'o[4] |
| de rnams bsam gtan bsdus pa'o |
| gsang ba gsum ni rtog pa ste |
| de la longs spyod dpyod pa'o |
| dga' ba 'dra ba gsum pa ste |
| bde ba bsdus pa bzhi pa'o |
| shes pa shes bya la 'byung zad |
| rang sems lnga par shes par bya |
| sangs rgyas[5] [P_1, 366b] kun gyi rang bzhin zhi |
| rnam pa thams cad so sor gnas | [GSU, 143-144cd, 145-146]

| zhes so | | so sor sdud pa rnam par sbyang[6] | | ba'i ched du yan lag gnyis pa so sor rgyas par bshad do[7] | | 'dod pa lnga ni gzugs la sogs pa dbang po rnams kyi yul du gyur pa rnams so | | bsdus pa yis ni dbang po rnams dang gcig tu gyur pas so | | bsam gtan lnga ni mig la sogs pa rnams te | de rnams kyi sbyor ba ni skul[8] ba ste sangs rgyas lnga'i rab sbyor las so | | de'i phyir gzugs la sogs pa rnams kyang sangs rgyas lnga rnams so zhes pa'i rnam pa 'di ltar gang yongs su rtog pa des bsam gtan no | | de yang rtog[9] pa la sogs pa'i dbye bas rnam pa lngar 'gyur te | rtog pa la sogs pas rab tu dbye ba bshad do[10] | | gsang ba gsum zhes pa la sogs pa la dbang po dang yul dang rnam par shes pa rnams ni gsang ba gsum mo | | dbang po lnga rnams[11]

[1] D_1: zhe. [2] D_1 adds pa med. [3] D_1: lnga. [4] D_1: nga. [5] D_1: rgya. [6] D_1: sbyung (not followed by *shad*s). [7] D_1: de. [8] D_1: bskul. [9] D_1: rteg. [10] D_1: de. [11] D_1 adds dang.

dbang po rnam[1] par shes pa rnams dang [D_1, 324b] de'i yul rnams kyang de bzhin gshegs pa lnga'i bdag nyid rnams so | |[2] zhes gang yongs su shes pa de ni rtog pa'o | | de nyid la gang rnam par dpyod par byed cing de kho na nyid pa 'jug pa la mngon du phyogs pas gang yid bde ba nyid kyi mtshan nyid can de'i dga' ba dang 'dra ba'o | | de kho na nyid la mngon par zhugs pas lus shin tu spyangs pa la sogs pa'i mtshan nyid thob pa'i bde ba gang yin pa de ni bde ba sdud pa'o | | de ltar goms pa las rab kyi mthar thug par 'gro ba'i phyir shes pa yi ste | | mig la sogs pa'i 'jug pa'i rnam par shes pa drug gi shes bya la ste | gzugs la sogs pa chos kyi khams kyi mthar thug pa la 'byung ba ni shes pa shes bya las 'byung ste | de zad pa ni sems gyi gzung pa dang 'dzin pa ste | stong pa nyid yongs su shes pa'i mtshan nyid can sems rtse gcig pa nyid ni rang gi sems zhes brjod do | | rnam pa de lta bu'i sems de ni sangs rgyas [P_1, 367a] kun gyi rang bzhin bzhi[3] ba ste | | snang ba tsam thams cad stong pa nyid du gcig pa'i mthar thug pa skye'o zhes pa yan lag gnyis pa'i rab tu dbye ba rnam pa lnga'o | | nam mkha' la zhes pa[4] mtshan mo'i rnal 'byor gyis te bla gab med pa la zhes pa nyin mo'i rnal 'byor gyis so | | bdud rtsi 'khyil ba'i gzugs brnyan gyi[5] ming can zhes pa la sogs pas yan lag gsum pa srog rtsol brjod par bya'o | | gsungs pa yang

| rin chen chen po kha dog lnga |
| srog gi rtsa ba zhes par bshad |
| rang sngags snying gar bsams nas ni |
| srog ni thig ler son par dgod | [GSU, 148]

| ces so | | 'di'i rgyas par bstan pa brjod par bya ste | kha dog lnga ni de bzhin gshegs pa lnga'i bdag nyid do | | de nyid kyi phyir rin chen chen po'o | | srog ni 'tsho ba ste | rtsol bar byed cing gang gis ring por rgyas par byed pa de ni srog rtsol lo zhes par bshad de 'dod do | | de kho na 'jug pa la sogs pa'i rang bzhin gyis nyin mtshan du goms par bya ba nyid kyi phyir rang sngags snying gar ste[6] | rang gi snying ga'i padma dkar po la bsgoms nas srog gi thig ler son par dgod ces pa yan lag gsum pa'o | | de ltar thig le'i gnas su gong bu'i gzugs kyis srog 'gags[7] pa ste | des na de ni 'dzin par brjod par bya'o zhes pa 'dzin pa'i yan lag go | | gsungs [D_1, 325a] pa yang

| rang dbang rin chen 'gags pa la |
| gzung bar bya'o 'dzin par brjod | [GSU, 149ab]

[1] D_1: rnams. [2] D_1 omits the two *shad*s. [3] D_1: zhi. [4] D_1: zhes pa *deest*. [5] D_1: byi. [6] D_1: te. [7] D_1: 'gag.

| ces so | | ’di’i so sor rgyas par bshad pa ni rang gi gzugs la sogs pa’i yul rnams so | | dbang po ni mig la sogs pa rnams te | rang dang dbang po ’gags shing thim par[1] de la de gnas yul dang dbang po’i rten du gyur pa’i rin chen te sems kyi rin chen la srog rtsol dang lhan cig ’gags shing nub par gyur pa la gang gzung bar bya ba de ’dzin pa’o | | de ci zhe na | yang dag pa’i mtha’ kho na [P_1, 367b] ’dzin pa zhes bya’o | | zhes pa yan lag bzhi pa’o | | dbu mar[2] dbyer med pa’i yan lag gi[3] bzlas par bya’o zhes pa ’di’i bshad pa ni srog g.yon dang yas[4] kyi rtsa lam[5] mi rgyu bas zhes pa’o | | gsungs pa yang |

| slong mo za zhing bzlas bya min |
| slong byung dga’ bar ’gyur ba’ng yin |
| sngags kyi yan lag dbyer med bzlas |
| ’dod pa kun la longs spyod pas | [GS VII, 4; PK I, 26; *Piṇḍīkrama-sādhana*, 202]

| zhes so | | tha dad pa’i rnam pa can gyi yi ge ni slong mo za ba brjod pa ste | so sor sdud pa la nye bar dmigs pa zhes bya’o | slong byung ni brda las gyur pa ste sngags kyi de kho na nyid ces bya ba’o | | sngags ’jug pa dang gnas pa dang ldan pa la so sor rtog pa’i bdag nyid can te yan lag dbyer med ni de bzhin nyid don dam pa dbu ma dbyer med pa’i yan lag nyid do | | rjes su dran pa sgrub[6] par brjod par bya’o zhes pa’o | | gsungs pa yang |

| brtan pa rdo rje’i lam gyis ni |
| nam mkha’i khams su spro byed pa |
| rjes su dran pas bsgoms nas kyang[7] |
| de yi rnam par spro bar bya[8] | [GSU, 152-153ab]

| zhes so | | rdo rje’i lam gyis te ’gom par bya ba min pa mtshan ma lnga’i rim pas ’od gsal ba la rab tu zhugs pas brtan pa rnam par dag pa’i sems ni nam mkha’i khams su ste ’jig rten gyi khams rnams su spro bar bya ste chos kyi sku’i ngo bos so | | de ltar bdag nyid ’od gsal bar gyur par sgoms[9] shing mngon du byas nas gang sngar rjes su dran pas smig rgyu la sogs pa’i rnam pas yang dag pa’i mtha’ thob par gyur pa de’i rnam pa ste rim pa de kho nas yang dag par spro bar bya’o | | de ma thag tu brjod pa ’di ni yan lag lnga pa rjes su dran pa’o zhes pa’o | | lhan cig skyes pa’i dga’ ba’i ngo bo can gyi gnas skabs de’i ni byang chub sems [D_1, 325b] dpa’ rnams kyi

[1] D_1: pa. [2] D_1: ma. [3] D_1: gis. [4] D_1: g.yas. [5] D_1: la. [6] D_1: bsgrub. [7] D_1: gang. [8] D_1: ba.
[9] D_1: pa bsgoms.

stong nyid byang chub tu brjod par bya'o zhes pa'i mthar thug pas ting nge 'dzin gsungs so | | gsungs pa [P_1, 368a] yang |

| shes rab thabs ni snyoms 'jug pas |
| dngos po thams cad bsdus pa las |
| bsdus te gong bu'i sbyor ba yis |
| gzugs brnyan dbus su bsgom par bya |
| yud kyis ye shes rdzogs pa ni |
| ting 'dzin zhes pa'i ming can no | [GSU, 154]

| zhes so | | dngos po thams cad ni brtan pa dang g.yo ba'o | | shes rab dang thabs snyoms par 'jug pas ni kun rdzob dang don dam pa'i sbyor bas gnas pa'o | | gong bu'i gzugs kyis ni phyag rgya chan [*sic*] po'i gzugs kyis gcig tu byas nas so | | brtan pa dang g.yo ba de'i dbus su zung 'jug gi bdag nyid rdo rje 'chang chen po nyid bsgom par bya zhing shes par bya ste rim pa 'dis yud kyis te de'i skad cig gi ye shes rdzogs pa ni ting nge 'dzin te yan lag drug pa'o[1] zhes pa bdus[2] pa'i rim pas yan lag drug gi rnal 'byor gyi rim pa'o | | dngos po bsgom bya zhes pa la sogs pas zhes pa ni

| dngos po sgom 'gyur shes rab can |
| dngos po med pa'ng yongs shes pas |
| de ltar he ru ka bsgom bya |
| dngos po yongs su shes pas min | [HT I.i, 11]

| zhes dpal kye'i rdo rje'i rgyud du gsungs so | |

Commentary on Stanzas 34-35

stobs bcu'i stobs dang ldan pas ni rdo rje 'dzin pa chen pos so | | stong nyid sgom pa ni rnam pa thams cad pa'i stong pa nyid rtogs pa'o | | mtshan mo ni mun pa la ste nyin[3] par ni snang ba la'o | | dus gsum gzugs ni 'dod pa dang gzugs dang gzugs med pa'i ngo bo'o | | mun pa can du ni a ba dhū tī'i ru'o[4] | | phyi rol du 'byung ba med pa'i phyir dbugs 'byung dbugs rngub[5] dman pa'o | | gang gi gzugs las ni sna tshogs pa'i gzugs brnyan pas so | |

Commentary on Stanza 36

nam mkhar lta bas ni par snang la gtad pa'i mig gis so | | gti mug mthar byed pa ni rang bzhin med pa nyid do | | [P_1, 368b] de yang spyin[6] ma'o | |

[1] D_1: po'i. [2] D_1: 'dus. [3] D_1: nyid. [4] D_1: tīr ro. [5] D_1: ngub. [6] D_1: spyan.

nang gi lta bas te phung po dang | skye mched la sogs pa nyid du lta bas 'dod chags mthar byed pa nyid do | | de yang gos dkar mo'o | | lus med lta bas ni rnam pa thams cad mchog dang [D_1, 326a] ldan pa'i stong pa nyid kyi gzugs kyis lhan cig skyes pa la rjes su chags pa'i lta bas so | | zhe sdang ste 'jig rten pa'i zhe sdang[1] mthar byed nyid de rang bzhin med pa nyid dang sgrib pa med pa nyid de zhe sdang chen po nyid do | | de yang rdo rje dbyings kyi dbang phyug ma'o | | khu ba gang dri ma med pa nyid kyis[2] gang bde ba ste de las so | | srog gi lta bas te sna'i sa nye bar mtshon pa'i bar snang gi phyogs su lta bas nga rgyal te tha mal pa'i nga rgyal mthar byed nyid de sgrib pa med pa nyid do | | de yang mā ma kī'o | | gzhom du med pa'i tshangs pa'i dbyangs las te gzhom du med pa'i bde pa chen po'i sgra'i yang dag par rol pa las so | |

Commentary on Stanza 37

srog dang rtsol ba 'gags par gyur na ste phyi rol tu 'gro ba med pas 'dzin pa'i yan lag gsal bar gyur pas na rnam par rtog pa med pa lhan cig skyes pa'i gtum mo gsal bar gyur pa'i phyir na sangs rgyas gzugs las te sna tshogs pa'i gzugs las dri ma dang bral dkyil 'khor te dri ma med pa'i 'od kyi dkyil khor du 'gyur te skye'o | | 'jig rten gsum kyi phrag dog zad pa'i phyir de ni sgrol ma'o | | 'khor lo drug rnams su khu ba steng du[3] son pas rgyal[4] 'og tu 'gro bas so | | gzhom du med pa'i tshangs pa'i dbyangs las te mchog tu mi[5] 'gyur ba'i bde ba chen po cher rol pa'i phyir ser sna mthar byed nyid do | | de yang sna tshogs yum mo | | de ltar 'khor lo so sor sa gnyis thob pa'i rim pas sa bcu gnyis kyi dbang phyug[6] tu 'gyur ro | | de ltar ni gsang ba'i 'khor lor dbyug[7] dbyung ba dang 'jug pa brgya phrag drug[8] lhag pa'i stong phrag gsum 'gogs pas rab tu dga' ba dang dri ma med pa'i sa gnyis so | | lte ba'i 'khor lor de bzhin kho nar 'gags pas 'od byed pa dang 'od 'phro ba'i [P_1, 369a] sa gnyis so | | de bzhin kho nar snying ga'i chu skyes su shin tu thub par dka' ba dang | mngon du gyur pa'i sa gnyis so | | mgrin pa'i padmar yang ring du song pa dang | mi g.yo ba'i sa gnyis so | | smin mtshams kyi chu skyes su legs pa'i blo gros dang | chos kyi sprin gyi sa gnyis so | | 'di rnams byang chub sems dpa'i sa rnams te lnga kho na'o | | de bzhin du gtsug tor gyi [D_1, 326b] 'khor lor sangs rgyas kyis kun du 'od dang | rdo rje 'dzin pa'i sa ye shes dang ldan pa ste gnyis so | | de ltar dbugs brgya phrag drug[9] lhag pa'i stong phrag nyi shu rtsa gcig 'gogs[10] pas dri ma gsum dang rnam par bral ba'i sku gsung thugs kyi rdo

[1] D_1: ldang. [2] D_1: kyi. [3] D_1: steng du *deest.* [4] D_1: rdul. [5] D_1: me. [6] D_1: phyag. [7] D_1: dbugs. [8] D_1 adds gis. [9] D_1 adds gis. [10] D_1: 'gog.

rje sa bcu gnyis kyi dbang phyug rnam par rtog pa med par chos ston pa po sangs rgyas bcom ldan 'das so zhes pa'o | |

Commentary on Stanza 38

rim pa 'dis rnal 'byor yan lag drug mngon du byed pas sa la sogs pa drug dag pa bstan to | | mig lnga rnams so sor srid pa brjod par bya ste | khyi la sogs pa rnams kyi zhes pa la sogs pas so | | rang bzhin yon tan gyi[1] dbang las te | rigs kyi yon tan gyi dbang las so | |

Commentary on Stanzas 39-40

da ni rnal 'byor yan lag drug sgrib pa med par byas pa'i 'khor lo drug gi padma'i ze 'brur gnas pa ni de bzhin gshegs pa drug gi bdag nyid zhing[2] du gsungs pa 'dzag med ces pa la sogs pa'o | | badzra dhṛk ni mi bskyod pa'o | | dzi na dzik ni rnam par snang mdzad do[3] | | ā ro likk[4] ni 'od dpag med do | | ratna dhṛk ni rin chen 'byung ldan no | | pra dznyā dhṛk ni don yod grub pa'o | | 'dis ni phung po drug rnam par dag pa gsungs so | |

Commentary on LKC V, 162

zla ba[5] dang nyi ma'i gzugs te brkyang ma dang ro ma'i rang gi ngo bo nyams te zhig cing lam gnyis ka ste sna bug gnyis por srog gi rlung 'gags te srog dang thur sel gyi rlung [P_1, 369b] phyi rol du 'gro ba med pa'i phyir 'khor lo lnga'i rnam par gnas pa na'o | | chu skyes su ste stong pa nyid kyi gzugs gsal bar gyur pa la bla[6] phyi rol gyi bud med kyi padmar ro | | rdo rjer te[7] sems kyi rdo rje 'am bo la ru'o | | rab tu sad pa na ste sngar bshad pa'i rim pas bslang ba na ste rdo rje langs pa na zhes pa'i don to | | de'i tshe ri bong can zhu ba gang yin pa ni khu ba'o | | der nyi ma'i gzugs chen ni lhan cig skyes pa'i gtum mo'i gzugs kyi rten la rab tu zhugs par gyur cing zla ba zhu bar gyur pa na'o | | dngos po dngos med gcig gyur na ste stong pa nyid dang snying rje dbyer med pa na'o | | srid pa gsum gyi 'jigs pa song ba na ste lus dang ngag dang sems kyi dri ma bral na'o | | gzhom du med pa na ste | mchog tu mi 'gyur ba'i bde ba chen pos cher rol cing yang dag rab tu rtogs par gyur pa na'o | | de'i dus su ste bde ba chen po 'char ba'i skad cig la'o | | rnal 'byor pa de ni rnal 'byor yan lag drug mngon du [D_1, 327a] byed pa po mchog gi go 'phang ste lhan[8] cig skyes pa'i dga' ba'i bde ba la rab tu gnas par 'gro'o | | gang la ste rnal 'byor pa la gnyis te rang dang gzhan du zhen pa'i mtshan nyid can cung zad[9] yod min pa'o | |

[1] D_1: gyi *deest.* [2] D_1: zhing *deest.* [3] D_1: da. [4] D_1: lik. [5] D_1: bla ma. [6] D_1: 'am. [7] D_1: rje ste. [8] D_1: ltan. [9] D_1: zad *deest.*

Commentary on LKC V, 160
srog dang thur sel gyi rlung 'gags par gyur pa na | gtum mo 'bar bas bskyod cing zhu ba'i ri bong 'dzin pa gang yin pa nyi ma'i gzugs la rab tu 'gro ste 'khyud par byed do[1] | | rdo rje ni[2] byang chub kyi sems te | padma rnams ni 'khor lo rnams so | | de rnams su rab tu sad pa na ste sngar brjod pa'i rim pas langs pa na ste | de ltar gyur pa na'o zhes pa'i don to | | zhu ba na ste zhu bar gyur pas yod pan ste 'di ste ri bong 'dzin pa nyi ma'i gzugs kyi me lce dang lhan cig tu'o | | rnam par shes pa dang ye shes gcig tu 'gyur te rlung dang lhan cig zla ba dang nyi ma 'gags shing sgrib pa med par [P_1, 370a] gyur pa na'o | | gang mchog tu mi 'gyur ba'i bde ba byung ba de ni smra bar mi nus pa nyid gyi[3] phyir de ltar nyams su myong bas rtogs par bya ba e yig dang vaṃ yig gi bdag nyid de brjod pa can gsum nyid kyis rnam pa thams cad du bden pa nyid gsungs so | |

Commentary on LKC V, 101
mtshan ma'i rnam par dag pa brjod par bya ste | 'khor lo zhes pa la sogs pas so | | srid gsum zhes pa kun nas rmongs pa rnams smin pa'i ched du rnam par snang mdzad kyi 'khor lo shin tu dang ba'o | | srid pa gsum po 'di nyid kyi bde ba'i don du rin chen 'byung ldan gyi rin chen no | | sgrib pa med pa'i 'du shes kyi chos kyis chags pa can rnams kyi chags pa chen po'i gyur 'od dpag tu med pa'i padma'o | | nyon mongs zad pa zhes pa don yod grub pa'i ral gri'o | | mi phyed pa'i ye shes sku zhes pa mi bskyod pa'i rdo rje'o | | mi shes gcod pa zhes pa rigs drug pa'i gri gug go | | rigs drug po 'di rnams kyis mkha' bzhin ro mnyam rnam par 'gyur ba med pa'i gzugs la sogs pa'i rang bzhin rnams so | | gsungs pa yang

| rdo rje sems dpa'gcig pu 'di ni[4] 'jigs pa'i sprin dang mtshungs pa'i he ru ka 'di byung bar gyur | | gdug pa rnams ni smin pa'i don du'o | | de yang dam tshig rgyal ba rmongs pa rnams ni bde don du | | rin chen dbang po sdug bsngal ldan pa [D_1, 327b] rnams kyi'o | | de yang pad 'dzin chags can rnams kyi chags pa'i rgyur | | bgegs rnams zhig[5] pa'i don du phyag gi padma ral gri can gyi don yod grub par byung bar gyur | [LKC V, 90]

| zhe sdang las ni sna tshogs yum gang 'jig dus rtse mo can mtshungs mkha' 'gro ma de byung bar gyur | | gti mug las ni spyan ma zhes bya'o

[1] D_1: de. [2] D_1: ni *deest.* [3] D_1: kyi. [4] D_1: na. [5] D_1: gzhig.

mchog gi thugs rjes mā ma kī ni nga rgyal rgyu las so | | chags las gos[1] dkar can zhes bya ste mtha' dag yon tan gter gyi sgron ma de yang phrag[2] dog las | | sna tshogs gzugs can gnyis 'di dag gang[3] yul dang yul can gzhan rnams thams cad rnams kyang byung bar gyur | [LKC V, 91]

| zhes so | |

Commentary on LKC V, 102-106

rigs kyi gzugs ni tha mal pa'i gzugs so | | 'khor ba'i sdug bsngal [P_1, 370b] la sogs pa'i tshor ba'o | | de bzhin du phyi ma la yang ngo | | mthong dang ma mthong ba ni bar chod pa dang ma chod pa'o | | yid kyi nam mkha' la ni sems med pa'i sems la'o | | bde mnyam la ni mi 'gyur ba'i bde ba la'o | | chos ni[4] chos kyi dbyings la'o | | 'dis ni 'di skad gsungs te |

| kun la phyag dang zhabs la sogs |
| kun nas spyan[5] dang dbu dang zhal |
| kun nas thos ldan 'jig rten du |
| thams cad khyab gnas gnas pa'o | [on this stanza, see below p. 303, note 182]

| zhes so | |

Commentary on LKC V, 107

gzugs la ni gzugs brnyan la ste mi 'gyur ba'i bde ba la gzugs la sogs pa rnams ma skyes shing ma 'gags pa rnams so zhes pa'o | | rnyog med ni lus dang sems rtsub pa rnams kyis ma dkrugs pa'o | | ye shes kyis rtogs bya ni mchog tu mi 'gyur ba'i rig pa'o | | dbang po'i sgo yis[6] rtogs par bya ba'i gzung bar bya ba gzhan yod pa min no zhes pa lhag ma'o | |

Commentary on LKC V, 98

sangs rgyas rnams kyi[7] rtogs bya min pa ni 'di nyid kyis zhes so sor rtogs par mi nus pa nyid kyi phyir ro | | sangs rgyas kyi ste rdo rje[8] 'dzin pa'i sprul pa sgyu ma lta bu sna tshogs yum ni sangs rgyas sprul pa sgyu ma'o | | brgya byin dra ba ni mig 'phrul lo | | chu la nam mkhar mthong ba'i 'khrul pa de dang 'dra bar skye ba kho nar 'dir 'khrul pa ster ba'o | |

[1] D_1: la sogs. [2] D_1: prag. [3] D_1: dang. [4] D_1: no. [5] D_1: yun. [6] D_1: sgos. [7] D_1: kyis. [8] D_1: rje'i.

Commentary on LKC V, 163

ro'i rdo rje rnams ni de bzhin gshegs pa drug rnams so | | sa gzhi'i snying po la sogs pa rnams ni sa'i snying po la sogs pa rnams so | | grub pa'i dus su ni phyag rgya chen po grub[1] dus su'o | | tho rangs la [D_1, 328a] ni skya rengs 'char ba'i dus la'o | | mtshan mo phyed la yang ste de yang 'grub pa'i dus yin pa nyid kyi phyir ro | | ri bong[2] can gyi zhag ni zla ba nya ba la'o | | 'dod pa'i dngos grub ni phyag rgya chen po'i dngos grub bo | | dus kyi sbyor ba las ni phyogs gsum dang lo gsum gyi sbyor ba las so | |

Conclusion

rdo rje'i gnas ni de kho na nyid kyi gnas te lhag par gnas pa kun nas 'byung ba'i mtshan nyid can no | | dpal dang po'i sangs rgyas la sogs pa rgyud sna tshogs pa rnams kyi zhes pa la sogs pa'i sgras ni dpal 'dus pa dang bde mchog dang kye'i rdo rje'i[3] dang mkha' 'gro ma rdo rje'i gur [P_1, 371a] rnams bsdu'o |

| gang gi bla ma la gus phongs la brtse dang 'phags pa 'jam pa'i dpal gyi ni |
| ngar ba[4] bsten zhing rang bzhin ngag dag chos ni nyan par byed la shin tu chags |
| dpal ldan skyong mchog 'dren pa zhes par grags pa de yis chos la gnas pa la |
| phyi phyir gsol ba btab pas yan lag drug po 'gegs[5] byed brjed byang bdag gis spros |

| rnal 'byor yan lag drug gi brjed byang ni |
| bdag gis byas nas gang zhig thob pa yis[6] |
| dge ba 'di yis 'jig rten ma lus pa |
| mchog tu 'gyur ba med par[7] thob par shog |

Colophon

mkhas pa chen po gnas brtan nyi ma dpal ye shes kyis mdzad pa rnal 'byor yan lag drug gi brjed byang yon tan gyis 'gengs pa zhes bya ba rdzogs so | | | | rgya gar shar phyogs gyi[8] paṇḍi ta chen po shrī bi bhūti tsandras ru lag gi snying po 'bring mtshams kyi sa'i cha dpal rgya btags[9] kyi gtsug lag khang du bsgyur pa'o | | 'di'i gzhung gi tshad ni phyed dang bcas pa'i

[1] D_1 adds pa'i. [2] D_1: bang. [3] D_1: rje. [4] D_1: padma. [5] D_1: 'gengs. [6] D_1: yi. [7] D_1: pa. [8] D_1: kyi. [9] D_1: rtags.

brgya[1] phrag drug go | | slar yang lo tsā ba'i ming tsam 'dzin pa snyom las pa dpang dge slong dpal ldan blo gros brtan pas | dpal dus kyi 'khor lo'i tshul la mos shing blo'i snang ba cher rgyas pa'i blod pon[2] chen po chos grags[3] dpal bzang po'i bkas bskul te bsgyur cing zhus chen grub pa'o | | pan[4] chen rnal 'byor zla ba'i rang 'gyur la | | phyed tsam ma bsgyur 'ol phyir[5] mdzad pa las | | blo gros brtan pas sgra don ji bzhin bsgyur | | dge des 'gro kun kun mkhyen myur thob shog | 'dis 'gro ba shin tu mang po la phan par gyur cig | | [D_1 end] 'di' don gyi cha la bo tshom za ba 'bab zhig dang tshig pad kyi brda ma dag pa mang du snang na'ang yid ches pa'i gnas kyi phyi mon 'ang de kho na lta ba sdug pas nga bzhin du bus so | | de ltar zhus dag gnyis pa'i tshogs grub pa'o | | | | sarva mangala

[1] D_1: drgya. [2] D_1: slob dpon. [3] D_1: grags pa. [4] D_1: paṇ. [5] D_1: byir.

TRANSLATION

1

INTRODUCTION

Honour to glorious Kālacakra!

*In the clear sky (*svākāśadhātau*)*[1]*, where the multitude of clouds that hide everything is banished, where the wind of conceptual construction (*vikalpa*) is entirely dissolved*[2]*, a beautiful light, which is the Lord of the world and is a full moon, has risen and shines*[3] [ka].

[1] The compound *svākāśadhātau* (lit., 'in the element of one's own ether') could be the result of either *su* + *ākāśadhātau,* as it seems to be from the first interpretation of the verse given by Raviśrījñāna (*svākāśadhātau śaradamalagaganatale,* G, fol. $2a_3$), or *sva* + *ākāśadhātau,* as is clearly explained in his second interpretation (see below note 3). These two possible nuances in the interpretation are not present in the Tibetan translation, which reads *rang gi nam mkha'i khams su* (*sva* + *ākāśadhātau*) in both the verse and commentary.

[2] The compound *niḥśeṣasaṃkhyāntavikalpavāyau* is puzzling. A possible, interesting emendation has been advanced by Roland Steiner, who kindly wrote me a letter on 24th April 1997. He suggests that "°*saṃśānta*° ('in his own sphere [*svākāśe*] in which the wind of mental constructs has become completely pacified [extinguished]') instead of °*saṃkhyānta*°" could perhaps be the original reading. As a matter of fact, "the commentary seems to suggest that *ānta* is the perfect participle of the root *am* 'injure'", but this "seems to be a somewhat desperate effort to interpret a corrupt line in a meaningful way".

In the *GBh*, the word *vikalpa* is analysed as *vi*, that is, *pakṣin* ('bird') and *kalpa,* in the sense of 'similar to'. The sentence seemingly refers to the vital breath (*prāṇa*) when it wanders in the two – left and right – channels, just like a bird in the sky. However, it should be noted that the analogy between wind (*vāyu*) and *prāṇa* is not explicitly made by Raviśrījñāna. He explains the word *vāyu* with a synonym, i.e., *nabhasvān.*

[3] Raviśrījñāna offers two interpretations of this stanza. According to the second one it could be translated as follows: *In the element of ether, that is, in one's own [mind], where the multitude of clouds of all obstacles is banished, where conceptual construction and the wind are entirely dissolved, a beautiful light, which is the Lord of the world and is [as it were] a full moon, has risen and shines.*

The first interpretation consists of a literal explanation of the words, the second of an esoteric explication, according to which there is an implicit reference to all six yoga limbs

*He, who is without the base of transmigration and peace (*śama*) and [yet] is undistinguished from them, is the All-pervading One. Although he is void (*śūnya*), he is full of compassion (*dayāmaya*)*[4]*; he transcends [any] permanent presence (*sthiti*) [on the Earths] and [yet] he is the Lord of the Earths. [Even when] he confers copiously every kind of pleasure to those who possess [right] knowledge, he is devoid of dualistic thought and is*

in the verse: "With the words 'where the multitude of clouds of all obstacles is banished', that is, where there are no false concepts (*āropa*; Tib., *sgro btags pa*) of perceivable and perceiver, the two limbs, withdrawal and contemplation, are indicated [...]. With the words 'where' – or through which (*yena yatra vā*) – 'conceptual construction', characterized by 84,000 moments of thought [i.e., the *dharmaskandhas*] along with the impressions (*savāsanā*), 'and the wind', viz., the breaths of *prāṇa* and *apāna*, 'are entirely dissolved', arrested, restrained (for there is no outward flow [of the breath]), the two limbs, restraint of breath and retention, are indicated [...]. 'The element of ether' (*ākāśadhātau*) is one's own mind. The universal image (*viśvabimba*), which is seen endowed with all the aspects, appears in it. And thus the recollection limb is indicated [...]. [The Lord of the world] 'has risen', that is, has descended from the *uṣṇīṣa*-wheel through contact with the *caṇḍālī*. Since he is a light without reflection, he is 'a beautiful light' (*svāloka*; Tib., *'od bzang*); since he is the substratum of all beings and since he is sustained by all Buddhas in the head and on the tip of the diamond, he is 'the Lord of the world' (*lokeśvara*); since he is the semen (*śukra*) of the sixteen delights, he is [comparable with] a 'full moon'. With these words the concentration limb is also indicated [...]".

This second interpretation is introduced with the words *sādarārthas tu*. The compound *sādarārtha* (lit., 'reverential meaning') could be translated as 'deep meaning' or 'real meaning'. It has been translated into Tibetan as 'internal meaning' (*nang gi don*).

In this second interpretation, while commenting on the compound *lokeśvara-pūrṇacandra*, Raviśrījñāna uses the words *paścāt samāsaḥ* (Tib., *phyin tshig sdud*). It is probably a mistake for *paścād viśeṣaṇasamāsaḥ*; compare above (p. 88) in the commentary on the compound *sumārgaratna* (st. 9). These words literally mean: "then (*paścāt*) [one forms] a [*karmadhāraya*] compound (*samāsa*) of [these two] qualifications/adjectives (*viśeṣaṇa*)". Raviśrījñāna uses a similar expression in the AK where, after explaining the individual elements of a compound, he writes: "then [they form] a *karmadhāraya*": "*mahāmaheti | maheti prajñā mahāmudrā sā mahatī yasya sa tathā | mahān rāgo 'nālambakaruṇātmako yasya sa tathā | paścāt karmadhārayaḥ*" (AK ad NS V, 3; ed., p. 21). Cf. also AK *ad* NS VI, 7 (ed., p. 38, line 15) and *Kṛṣṇayamāritantraṭīkā*, ed., p. 2, line 14.

Concepts similar to those present in stanza ka can be traced in other Buddhist texts, such as the *Saṃyutta Nikāya* (see in particular VIII.xi, *Gaggarāsutta*, ed. PTS, vol. I, p. 196, trans. vol. I, p. 247; cf. also XXII.cii, 13) and the *Bhāvanākrama* I (*jñeyāvaraṇe ca prahīṇe pratibandhābhāvād ravikiraṇavad apagatameghādyāvaraṇe nabhasi sarvatrāvyāhato yogipratyakṣo jñānālokaḥ pravartate*; Tucci 1986[3]: 526). Examples of moonlightness after the monsoon can be also found in the Hindu *kāvya* literature – as Giuliano Boccali kindly pointed out to me – in works such as *Meghadūta* (st. 107) or *Ṛtusaṃhāra* (chap. III).

[4] Lit., 'He is made of compassion'.

without movement. May the Lord, the source of the non-mind, whoever he may be, embellish the mind of the world[5]*!* [kha].
*The idea that something exists (*kiṃcitkalpaparigraha*)*[6] *is, like Rāhu, a demon bent on devouring [that is, perceiving suffering]*[7]*. The sudden [and*

[5] In this verse, Anupamarakṣita uses a figure of speech (*alaṃkāra*) called *virodhābhāsa* 'appearance of paradox'. It is based on the use of words that define the same object, but that have contrasting meanings from a literal point of view. By understanding the words according to their right meaning, the contradiction or paradox (*virodha*) vanishes. On the *virodhābhāsa*, see Gerow 1971: 268-9; Porcher 1978: 220-1; Mazzarino 1991: 105.

I would like to take the opportunity to thank Vincenzina Mazzarino, who kindly discussed with me the figures of speech present in this text.

GBh: "[...] 'Transmigration' is the continuous stream of birth and death and corresponds to the conventional truth; 'peace' is the destruction of this [stream] and corresponds to the absolute truth. The 'base' of each of these two is a substratum; he 'is without' this [base]. Therefore, since his nature extends to the three worlds, he is 'the All-pervading One'. He 'is undistinguished from them', the conventional and the absolute truths. [In other words] his nature is devoid of duality and corresponds to the condition of 'two in one' (*yuganaddha*). Since he shines by virtue of the Void, the Further Void, the Great Void and the Universal Void, he is 'void', viz., he transcends [even] the material nature of atoms, and since he is endowed with all excellent forms similar to a reflection in a mirror, 'he is full of compassion'. [Thus] he is endowed with all the aspects and at the same time he is devoid of all the aspects. This is the meaning. 'He transcends [any] permanent presence', viz., he has no base to which he can attach his mind: he is well founded because he has no foundation (*asthānayogena*). 'The Earths' are particular states of extraordinary knowledge devoid of conceptual constructions. 'He is the Lord of' these, viz., he is the Lord of the twelve Earths. 'To those who possess [right] knowledge', that is, to those who have insight into the teachings through knowledge devoid of conceptual constructions, 'he confers copiously every kind of pleasure', that is, he diffuses the supreme unchanging pleasure and the pleasure deriving from the fruition of the five objects of desire (*pañcakāma*) [...]".

On the twelve Earths, cf. PAJS (VP, ed., vol. III, pp. 93-4), and also below, note 71. On the concept of *yuganaddha*, cf. Dasgupta 1958: 113-5; Guenther 1969. The compound *asthānayogena* occurs several times in the Prajñāpāramitā literature (cf. Conze 1967: 97). A reference to the four *śūnyas* (*śūnya, atiśūnya, mahāśūnya* and *sarvaśūnya*) is present in PK II, 4 (ed., p. 15; cf. the *Ṭippaṇī* by Parahitarakṣita, ed., p. 33); see also Tucci 1949: 240; Dasgupta 1969^3: 45-50; Kværne 1977: 32-4; Shendge 1964: 6. The first three kinds of void are also mentioned in the *Guhyasamājanidānakārikā* (stanza 25), cf. *Dhīḥ* 21 (1996) 107, 114.

[6] The compound could also be interpreted as a *bahuvrīhi*: "He who possesses the idea that something exists".

[7] Raviśrījñāna quotes *Dohākoṣa*, 75cd: *A thorn, even if small, is always cause of pain.*

As was most kindly pointed out to me by H.C. Bhayani, this verse occurs in the *Paramātmaprakāśa* by Yogīndudeva and in the *Pāhuḍadohā* with the following text: *tilatusamittu vi sallaḍā veyaṇa karai avassa.*

indiscriminate] abandonment of this [idea] gives birth to a very long-lasting and bottomless precipice. Thus, because of confusion as to what is the true path, the venerable master teaches the image of the ether, which transcends the mind and consists of void and compassion. I always laud him with joy [ga][8].
Therefore, celebrating [the virtues] of such a master, the mahātmā[9], *is nothing other than celebrating one's own knowledge. Indeed, if there were no leaping fire, one could not see the spiral of smoke*[10] [gha].

[8] Both eternalism (*śāśvatadṛṣṭi*), viz., the idea that something exists (*kiṃcid apy asti*), and nihilism (*ucchedadṛṣṭi*) are bonds. According to Raviśrījñāna, the expression *ciratarāpāraprapāta* should be understood in a metaphoric sense as a reference to the hells (*avīci*, and so on). The master teaches the image of the ether, i.e., the universal image endowed with all the aspects (*sarvākāraviśvabimba*). This image, as we shall later see (cf. pp. 281-83), exists, but not in a conceptual sense and thus it has the nature of a "mind that is non-mind" (*acittacittarūpa*). We find this expression in the Prajñāpāramitā literature; see, for example, *Aṣṭasāhasrikāprajñāpāramitā*, ed., p. 3; *Abhisamayālaṃkārālokā*, ed., p. 39: "this mind exists, [but] this mind is non-mind (*asti tac cittaṃ yac cittam acittam*)". Thus both eternalism and nihilism, which can result from an erroneous understanding of compassion and voidness, are avoided. On this subject, in the VP (ed., vol. I, p. 43, lines 24-29) we read: *iha punaḥ śūnyatākaruṇātmakasya bimbasya viśuddhacittasya kumārikāpratisenopamasya na rūpalakṣaṇaṃ paramāṇor abhāvān nārūpalakṣaṇaṃ śūnye vidyamānatvāt | ataḥ saṃvṛtiḥ śūnyatārūpiṇī śūnyatā saṃvṛtirūpiṇī lokopamām atikrāntatvād asti tac cittaṃ yac cittam acittaṃ śāśvatocchedadharmalakṣaṇāpagataṃ śūnyatākaruṇābhinnam iti | paramārthasatyata ubhayacittayor vaidharmyād astināstivyatikrānto bhāvābhāvakṣayo vajrayogo 'dvaya iti tathāgatavacanaṃ niranvayatvāt |* "Here also, the divine image that consists of emptiness and compassion – the pure mind that is like a maiden's prognostic image – is not characterized by form [i.e., existence, it is heterogeneous with existence,] because it does not have particles. It is not characterized by formlessness [i.e., nonexistence, it is heterogeneous with nonexistence,] because it exists in the void. Therefore, the phenomenal possesses the form of emptiness, and emptiness possesses the form of the phenomenal. Since it has gone beyond worldly examples, the mind that exists is non-mind: it is free from the characteristics of eternal and annihilated phenomena, it is indivisible emptiness and compassion. Since both minds are heterogeneous from the point of view of ultimate truth, vajrayoga has gone beyond existence and nonexistence, has exhausted existent and nonexistent; it is nondual because the speech of the Tathāgata is without partiality" (trans. Newman 1987a: 371-2). Cf. also VP, ed., vol. I, p. 23, lines 12-16.

[9] According to the *GBh*, the epithet *mahātmā* pertains to the one who is endowed with supreme compassion (*paramakaruṇā*). On the master, see also below note 55.

[10] In this verse and in the one that follows, Anupamarakṣita uses a type of *alaṃkāra* called *arthāntaranyāsa* (lit., 'inserting of another subject'). It consists of an assertion that is apparently unrelated to the one that precedes it, but is useful for understanding and confirming it (cf. Bhāmaha, *Kāvyālaṃkāra*, II, 71-72). In this case, the concept is that one's own knowledge

My presumption of possessing knowledge is not a cause of blame. It is a means for furthering the welfare of others inasmuch as it encourages [those who desire liberation]. If what is meant by the speaker is not well ascertained, then how can a man proceed to attain things desired[11] *?* [ṅa].

[Bad] mantra-*users, who have left the [right] way*[12] *and whose minds have become proud because of [their] understanding of the surface meaning (*neyārtha*), do not even know – due to their dim intelligence – the prohibitions (*niṣedha*), which are the door to the prescriptions (*vidhi*)*[13]. *Based on the command of the glorious Vajra-holder, the lord Mañjuśrī*[14] *expounded the* Laghukālacakrabhagavattantra *with clear words [in the land of Sambhala]*[15] *for the sake of the three worlds* [ca].

Glorious blessed [Puṇḍarīka], an incarnation of [Avalokiteśvara,] the very compassionate Lord of the world, using truly clear words capable [of indicating] all meanings, wrote the Vimalaprabhā, *a commentary on this [*tantra*]. Those who have received from [the glorious master], endowed with spiritual merits, the heart of Buddha's jewel – made manifest by this [commentary] – dissolve the venom of existence (bhavaviṣam)*[16] *and*

comes from the master's favour and it can shine – so to speak – only if the master's knowledge and virtues are at the base, just as smoke can exist only if there is fire. The commentary on this stanza begins with the following question: "If the right way is obtained through the favour of the venerable master, then it would only be necessary to celebrate the virtues of such a master. Why have you undertaken to explain the sixfold yoga?".

[11] *GBh*: "Someone could object: 'The true way, which you have obtained, is devoid of every form of arrogance. How can you say you possess the true knowledge? Is it not a case of intellectual pride?' [...] Manifesting my knowledge, I do not aspire to acquire wealth, and so forth, but I want to show the existence of a means of salvation to those who are afraid of the danger(s) of worldly existence [...]".

[12] *GBh*: "Namely, who are not able to distinguish the conventional truth and the absolute truth".

[13] *GBh*: "Through the commentaries on several tantras written by ordinary men, bad mantra-users, 'whose minds have become proud because of [their] understanding of the provisional meaning', go to the hell, whereas (*ca*) through the [only] commentary on the *Laghukālacakratantra* written by glorious Avalokiteśvara, one obtains the knowledge of the difference between the surface meaning and the deep meaning [...]".

[14] Viz., the king Śrīyaśas (Yaśas), who is an incarnation of Mañjuśrī.

[15] Cf. Newman 1987b, 1991; Gnoli-Orofino 1994: 49-68; Orofino 1994b: 11-5.

[16] In the *GBh*, the term *bhavaviṣa* is glossed with *ājavaṃjavamahāviṣa* (*skya zhing skye pa'i dug chen po*); cf. Edgerton 1970 vol. II: 90.

rejoice [too] through the practice of the ambrosia of the deep meaning (nītārtha) [cha].

The name "omniscient", which pertains to the Blessed One, is suitable (anvitā) *for this [*Tantrarāja*], abode of the accumulation of all that is knowable*[17]*, jewel-mine of the true reality. In it, where Īśvara's words, and so on, look similar to blades of grass, the* Prajñāpāramītā *is also [represented]. In the [*Prajñāpāramitā*], which is the mother of the pure Buddha rising from the ether, the tree of all disclosing [and proliferating] conceptual constructions is dissolved*[18] [ja].

In the pure sky, where the half-opened eyes are fixed [and the yogin*] eats the base*[19] *because his mind is wet from shining and wide compassion, [a personal experience] of the voidness occurs without any reason. [This experience], which is linked to all the rising signs beginning with smoke, passes through and beyond [the four alternatives of] being, non-being, both being and non-being, and neither being nor non-being*[20] [jha].

2

VAJRA-HOLDER'S BASE. THE QUALITIES OF THE TRUE YOGIN

Thus, in order to clarify the completion process (*utpannakrama*) according to the way of meditation of *mahāmudrā*, the jewel, which consists of the words of the glorious *Ādibuddhatantra* and other texts and which confers

[17] *GBh*: "That which is not stated in the *Ādibuddha* does not exist" (trans. Newman 1987a: vii).

[18] As Raviśrījñāna explains in the *GBh*, Buddha arises from the ether, i.e., from the universal image, and is pure because he cannot be touched in any way by conceptual constructions.

[19] *GBh*: "That is, conceptual construction (*vikalpacitta*)".

[20] On the four alternatives (*catuṣkoṭi*), see Wayman 1984: 225-50 and Seyfort Ruegg 1977.

In the *GBh* Raviśrījñāna quotes a stanza of the *Dohākośa*: *O fool, the [great] tree of all things is rendered like the ether; the mind is made to have the same nature as the ether; the mind is rendered a non-mind; through it the supreme* bodhi *is attained.*

H.C. Bhayani, who kindly helped me in revising the text of this stanza, pointed out to me that *vaḍha*, 'o fool', is the usual address in the Dohā literature to the *śiṣya*. See also Bhayani 1997: xv.

the fruit that is Perfect Buddhahood, will be gathered [here], for in Buddha's basket of jewels, namely, in the *Tantrarāja*, the *Ādibuddha*, it has been said[21]:

The unity of the a-*series* (ādi) *and the* ka-*series* (kādi), *of the moon and the sun, is not the Vajra-holder's base. Any other symbol made of colours, evolved from the syllable* hūṃ *is not desired by he who arises from the "unchanging", who has reached the end of the "changing", whose senses are divine, who possesses all forms, who is the* bindu, *who is the supreme Lord of the Victors*[22], *the sustainer of the universal* māyā [LKC V, 127][23].

This being the case, it follows that no imaginary forming (*parikalpanādharma*) of symbols, colours, arms, shapes (*saṃsthāna*), *maṇḍala*s and deites, which are the sustainer or the sustained, is desired by the [real] *yogin*, who is engaged in the realization of the supreme unchanging

[21] Cf. VP, ed., vol. I, pp. 12, 20.

[22] Or "the Lord of all the Victors", according to the reading *sakalajinapater*. The compound *paramajinapati* occurs in other stanzas of the LKC. See, for instance, III, 6d; IV, 75c, 100b; V, 45d, 112d, 127d, 133b, 134b, 182a, 243d. I thank H. Isaacson for having kindly pointed out to me some of these references.

[23] This concept is also expressed in the HT (I.viii, 8cd-9ab): *ālikālisamāyogo vajrasattvasya viṣṭaraḥ | akṣarodbhavapiṇḍasya hūṃphaṭkārau na ceṣyete* ||. Cf. also SU, 145 and SUṬ (Gnoli-Orofino 1994: 348-53).

In the *GBh* (which here summarizes the PAJS, see Appendix V) we read: "[...] The '*a*-series' means all of the vowels beginning with *a* and corresponds to the moon; the '*ka*-series' means all of the consonants beginning with *ka* and corresponds to the sun [...]. 'The base', the sustainer, is the lotus, which consists of the consonant *pa*. [It can also be] the *maṇḍala* of the moon, which consists of the phoneme *a*, [or] the *maṇḍala* of the sun, which consists of [the syllable] *ra*. For 'the Vajra-holder', the knower of the supreme unchanging, [this base] does not exist; it is banished. Thus, an adamantine 'symbol evolved from the syllable *hūṃ*' – that is, an imaginary forming of deities (endowed with body, colour, arms, face and shape) evolved from that [syllable] and consisting of a sustained reality (*ādheya*) – 'is not desired'. [It is not desired] because it is endowed with a changing nature since it is characterized by attachment [i.e., the *yogin* becomes easily attached to it]. [This symbol is not desired] 'by he who arises from the «unchanging»' (from the supreme unchanging pleasure), and consequently he 'who has reached the end of the «changing»', namely, he who is free from the 'changing' (the aspects, etc. of which can be imagined by ordinary men), or [in other words], he who is free from birth and death, he 'whose senses are divine', that is, he who has the power of *mahāmudrā*, he 'who possesses all forms', i.e., he whose nature is the pleasure extending in the three worlds, he 'who is the *bindu*, who is the supreme Lord of the Victors', i.e., Vajrasattva, 'the sustainer of the universal *māyā*', viz., the sustainer of Viśvamātṛ, *mahāmudrā*".

pleasure; who has been taught by a good master; who does not associate with bad companions[24]; who is purified by the signs beginning with smoke[25]; who is a beginner; who is purified by the central channel; who has a mind full of supreme love, so much so that he considers all beings to be his only child; who is based on the two truths[26], mundane and supramundane; who is not attached to his children, to his wife, or even to his own body; who refrains from enjoying the wealth of the cloister, the monastery, or the master; who follows the Buddhas' and Bodhisattvas' way; who practises the four abodes of Brahman that are benevolence, compassion, sympathetic joy and equanimity[27]; who does not possess the desire to obtain worldly perfections beginning with the act of pacification (*śāntikarman*)[28]; who desires to ascend the road of the Omniscient One; who has abandoned the conceptual meditation (*vikalpabhāvanā*) of maṇḍalic wheels, and so forth; who sees – like a magical image (*pratisenā*) reflected in a mirror – the *dharma*s, devoid of birth and similar to the voidness full of all aspects, in the ether[29]; who sees things as in a dream, similar to reflections or manifestations of his own mind; who does not consider the *dharma*s to be made of a heap of [material] atoms; who is far from [conceiving] a nihilistic voidness; who is greatly interested in spiritual pleasure, which is a personal experience; who has abandoned the pleasure of the external senses, which is [also] a personal experience[30];

[24] Cf. LKC III, 4 (VP, ed., vol. II, p. 7).

[25] *GBh*: "[...] It has been said: *After having meditated on [the signs] beginning with smoke, after having stopped the mind, and after having [consequently] purified the central channel, [the* yogin*] has to meditate on the supreme unchanging* [...]".

[26] For a recent study on the two truths (based mainly on Tibetan sources), cf. Newland 1992.

[27] For a recent study on the four *brahmavihāra*s, see Samtani 1993. On equanimity (*upekṣā*), see also Nagao 1991: 91-102.

[28] Lists of magical actions (*śāntika, pauṣṭika*, etc.) can be found in both Buddhist and Hindu texts. See, for example, HT II.x, 2-3; VP, ed., vol. II, p. 9 ff; PAJS (VP, ed., vol. III, pp. 64-5); Gnoli-Orofino 1994: 158, note 1; Gnoli 1999^{3}: 18, note 1; *Kaulajñānanirṇaya*, IV, 14-15.

[29] *GBh*: "That is, in the universal image (*viśvabimba*)".

[30] *GBh*: "[...] Since the external reality conceived by ignorant men does not exist, he 'sees things as in a dream, similar to reflections or manifestations of his own mind'. Since one cannot include [his thought] among the doctrines of the Vaibhāṣika, the Sautrāntika and the Yogācāra, he is the one 'who does not consider the *dharma*s to be made of a heap of atoms'. Since he does not adhere to the Cārvāka doctrine and thus refuses nihilism, he 'is far from [conceiving] a nihilistic voidness'. 'The spiritual pleasure' is nothing other than the pleasure derived from the divine *mudrā*; [this pleasure] is 'a personal experience'. He 'is greatly interested in' this [pleasure]. Since he does not experience the pleasures deriving

whose nature is wisdom and means; who possesses the ability to make the *bodhicitta* firm; who possesses the teachings on the way of wisdom-knowledge, the great and supreme unchanging pleasure.

3

THE COMPLETION PROCESS AND THE REALITY OF THE SIXTEEN AND FOUR ASPECTS

Thus,

*Through the way of manifold conceptual constructions, etc., he who has lost the [right] way does not obtain the reality (*tattva*) divided into sixteen and four aspects and proclaimed by the Tathāgata*[31] [1].

from the knowledge-woman and the action-woman, he 'has abandoned the pleasure of the external senses, which is a personal experience'. His 'nature is wisdom and means'; this means that, soon after the arising of the signs beginning with smoke, in order to manifest the concentration limb, his mind is incessantly merged in the *mahāmudrā* or that he takes pleasure in love with a well-instructed action-woman [cf. Dhargyey 1985: 152]. It has been said: *After having placed the* vajra *in the lotus, he should make the vital breath enter into the* bindu*; then the* bindu*s into the wheels, and then he should stop the movement of the* bindu*s in the* vajra".

In the PAJS, the Vaibhāṣika, the Sautrāntika and the Yogācāra doctrines are explained as preliminary steps towards the true point of view, which is said to be the Mādhyamika (cf. VP, ed., vol. III, pp. 86-7). See also HT II.viii, 10-11 and stanzas 21-28 of the *Jñānasāra-samuccayanibandhana* (quoted in VP, comm. on LKC II, 173; ed., vol. I, pp. 266-7). See also Mimaki 1976: 183-207; Newman 1992; Grönbold 1992. For a Yogācāra critique of atomism, cf. the *Viṃśatikā* by Vasubandhu (cf. Anacker 1984: 157 ff, 413 ff). On this theme, cf. also *Bhāvanākrama* I, § 11 (Tucci 1986³: 202-4).

[31] *GBh*: "[...] 'Through the way of manifold conceptual constructions, etc.', someone who is a bad *yogin* [or 'who is not a *yogin*'] (*ayogī*) 'does not obtain the reality divided into sixteen and four aspects and proclaimed by the Tathāgata'. [This reality corresponds to] the 'fourth', [i.e.] the master's mouth. [The words] 'manifold conceptual constructions' refer to: 1) lotuses; 2) sun, moon, Rāhu and Kālāgni; 3) faces, arms, colours, shapes, i.e., transformations of seeds and symbols; 4) the hero process (*vīrakrama*); 5) the self-blessing process (*svādhiṣṭhānakrama*), and so on. The word 'etc.' refers to the doctrine of voidness understood as the nihilism of all the *dharma*s, and so forth. This 'reality' has been stated in the chapter on consecration [LKC III, 124]: *Desire, delight, trembling and* akṣara*: the first yoga is performed by means of this fourfold group.* Pūrṇā, *power, production and supreme delight: this is the second [yoga]. Flame,* bindu, ghūrmā *and multiform delight: this is the third [yoga].* Oḍḍā, *sound, sleep and innate delight: this is the fourth [yoga]*".

On the master's mouth (i.e., the *guru*'s oral instruction, which is the fourth *vajra*, *jñānavajra*), cf. VP, comm. on LKC V, 121 ff; SUṬ (ed., p. 46).

Free from the generation process (utpattikrama) *and from representations of the syllables* hūṃ, phaṭ, *etc., the yoga of the completion process* (utpannakrama) *is the [only] reality capable of accomplishing the [true] reality; no other [means] exists*[32] [2].

Although fire is always present in wood, it is not seen by means of cleaving and cutting. Being present here, it is seen when one creates friction with a bar by rubbing the hands together. In the same way, the radiance of the mind is not seen by means of conceptual meditations (kalpabhāvanā)[33]. *Being present here [in the mind], it is seen through the unification of* lalanā *and* rasanā[34], *the signs beginning with smoke,*

On the *vīrakrama* and the *svādhiṣṭhānakrama*, see also below stanzas 18-20 and their gloss. LKC III, 124 has also been quoted in the *Sekaprakriyā* (Peking ed., vol. 1, fol. 162a) and commented on in the *Sekaprakriyāvṛtti* (Peking ed., vol. 47, fols. 67b-68a). On the division into sixteen and four aspects, see also below, stanzas 23-24 and Appendix III.

[32] The first two *pāda*s of stanza 2 could be better translated if considered together with the first verse. Here the translation follows the commentary by Raviśrījñāna.

The concept that is presupposed here is that in order to obtain a reality another reality is necessary. Raviśrījñāna writes: "Therefore, this reality is not obtained through the way of conceptual construction. Nor can one say that the means of accomplishing this reality is a non-reality (*atattva*). If this means of accomplishing were non-existent, then how could this [reality] exist? [...]". The same concept is expressed in the AKU (Tokyo University Library, MS No. 18, fol. $17b_5$; ed., p. 131): "[...] *tattvaṃ tattvasya sādhanaṃ nānyad iti kṛtvā* [...]".

Here, according to the *GBh*, the '[true] reality' is the great pleasure (*mahāsukha*); *hūṃ* and *phaṭ* are a synecdoche: they stand for all *mantra*s, whereas the word 'etc.' (*ādi*) represents the *mudrā*s, and so on. The word 'yoga' means the union of the manifestation of the knowledge (*jñānodaya*) of the unchanging with the image of wisdom (*prajñābimba*).

[33] Cf. *Cittaviśuddhiprakaraṇa*, stanza 93. In the *GBh*, the term *bhāvanā* is glossed with *ābhīkṣṇābhimukhīkaraṇa*. In the commentary on stanza 7, we read *bhāvanā 'bhimukhīkaraṇaṃ tasyābhyāsa ābhīkṣṇābhiniveśaḥ*. Cf. also AK (ed., p. 42, lines 18-9).

[34] In the *GBh* two verses of the *Paramārthaṣevā* are quoted: 1) *Through the application* (yoga) *of the right means, the shrewd ones* (yogya) *should take fire from wood [i.e., produce fire from friction], water from the moon-stone, butter from curdled milk, different sorts of metals from stones, and unperishing pleasure from union with a woman's womb.* 2) *In mind, there is nothing that you can obtain, nothing that you can abandon, nor increase or decrease. The three worlds are only a reflection of our mind in the mind, similar to the sun in water.*

The concept that our mind does not need anything, and so on, is well known in several Buddhist works. Cf., for example, the last verse of the *Pratītyasamutpādahṛdayakārikā* (La Vallée Poussin 1913: 124) and PAJS (VP, ed., vol. III, p. 91, lines 21-4). A similar idea is also present in several non-Buddhist works, such as the *Yogavāsiṣṭha* (cf. *Utpattiprakaraṇa*, *sarga* 89, stanzas 39cd-41ab).

restraint of the breath, the central flow, the wisdom-vow, the erection of the vajra, *and the ascent of the semen*[35] [3-5].

Through this way, the yogin *obtains the innate pleasure belonging to all Buddhas or all female messengers; it is the means of accomplishing the supreme unchanging* (paramākṣara)[36] [6].

[35] *GBh*: "[...] 'Restraint of the breath' is retention (*kumbhaka*), which consists of the restraint of the three channels above and below [the navel]. 'The central flow' is the flow, i.e., the entrance, of the vital breath into the mind-channel (*cittanāḍī*). 'The wisdom-vow': the 'vow', whose principal element is wisdom, is chastity (*brahmacarya*); the 'wisdom', consecrated according to one's Victor [family], can be perceived as endowed with good qualities. Also in the *Abhidhānottara* the master [said]: *Having obtained the* pukkasī [lit. '*another* (anyāṃ) pukkasī'], *who is adorned with beauty and youth* (rūpayauvanamaṇḍitā), *who has concentrated on practising yoga, who knows the pledges* (samaya), *who keeps one's firm vow, who is without shame, desireless, steadfast, content with little* (vitṛṣṇā), *and humble, the mantra-knower himself practises the wisdom-vow with her* [...]. "The ascent of the semen" means that it flows backwards from the adamantine lotus (*maṇipadmāt*) [and not 'from the gem and the lotus' as the Tibetan translation wrongly interprets (*nor bu dang padma las*)] until it reaches the forehead [...]".

Although the word *śukra* has been translated literally as 'semen' in this text, the ascension of the sexual fluid occurs in both man and woman. See, for instance, HT I.viii, 26-27; II.iii, 30 cd; viii, 8 cd.

The commentary on verse 5 begins with two sentences both suitable for beginning the gloss. Perhaps these were independent sentences later copied onto one single MS: 1) "The mind is one, but once it reaches the image of wisdom, it becomes manifold. This is the meaning [of the second stanza of the *Paramārthasevā* quoted above, cf. note 34]. In order to show this, he said: 'through the signs beginning with smoke'". 2) "What has been said in the prose beginning with the words: 'This being the case' [cf. above, p. 243], and specifically with the words 'he who possesses the ability to make the *bodhicitta* firm', in order to clarify the concentration limb for those who possess the five limbs beginning with withdrawal, is said here with the words: 'through the signs beginning with smoke'". The second sentence could also be a gloss of a copyist. It is not present in the Tibetan translation.

[36] *GBh*: "'Through this way' characterized by the sixfold yoga, by smoke, and so on, 'the *yogin*' (i.e., he who possesses the yoga of the completion process) 'obtains the innate pleasure belonging to all Buddhas', which does not depend on the senses (*nirindriya*) and 'is the means of accomplishing the supreme unchanging' (viz., the means through which the supreme unchanging is accomplished, completely obtained). 'All the female messengers' are the Ḍākinīs who correspond to the 27,000 body channels and who are restrained (*niruddha*). Their 'innate' [pleasure] is said to be void; it is devoid of the three worlds; it is not produced by rubbing; it is different from the 'innate' [pleasure] according to the worldly point of view, which consists of the obstacle of the fourth state (*turyāvaraṇa*; Tib [D], *bzhi pa'i sgrib pa*). Indeed, it has been said that in the void there is unity (*ekatva*), because all obstacles have vanished [...]".

Through imagining the shape, etc., that is, through continuous meditations on the maṇḍala, *on the wheel, etc., worldly perfection is obtained, but certainly not the desired great perfection*[37] [7].

*Pure disciples, who constantly feel compassion (*kṛpā*) for [all] beings and zealously dedicate themselves to unselfish duties (*parakāryaśubhodyama*), receive the [true] way thanks to the good master's graciousness*[38] [8].

*If this easy way (*sumārga*), which is comparable to a jewel, is conferred on another person, a negligent one, then it is stolen by those thieves that are the vile objects [enjoyed by the external senses]*[39], *once he has entered the dark forest of his home* [9].

[37] At most, worldly perfections (*siddhi*) can bestow the dominion over the Akaniṣṭhabhuvana. In the *SUṬippaṇī* (Gnoli 1997b: 118, lines 5-6) we read: *tatra laukikī siddhiḥ kalpitamaṇḍalacakrabhāvanayā akaniṣṭhabhuvanaparyantam ādhipatyam.*

GBh: "[...] Form (*rūpa*) is the first thing that appears to the imagination, which is a mental activity. Here, meditation on form is the *karmamudrā*. The word 'etc.' means knowledge; meditation on this is the *jñānamudrā*. In the sentence: 'through continuous meditations on the *maṇḍala*, on the wheel, etc.', the '*maṇḍala*' is the sustainer, whereas the 'wheel' is the group of deities and corresponds to the substained. The word 'etc.' means the *mantras*, *mudrās*, *āsanas*, and so forth [...]. The 'great perfection' is the perfection of *mahāmudrā* [...]".

[38] The master does not confer the teaching indiscriminately to all those who desire to obtain enlightment, but only to those who are pure, namely, who strive for the welfare of the world.

GBh: "[...] The 'good master' is the glorious master whose characteristics have been extensively described in the *Paramārthasevā*: *He is contemplative, but he is not attached to contemplation of existence (*bhava*). He is a lover, but his mind is fastened to the great love. Even when he experiences the pleasure derived from the two organs and even when he embraces the* mudrā, *he observes the great vow and his passion does not dissipate. He has destroyed the moon and sun ways, yet, by force of yoga, he has entered into the [warm] fire of knowledge and has been sprinkled by the [fresh] ambrosia of the infinite pleasure. This is the glorious master, the Vajra-holder, the destroyer of impurities* [stanzas 20-21]. [...] Through the consecrations, and so on, the disciples become pure, free from the impurities belonging to the mundane sense of identity. They have to be instructed according to the several ways for promoting the welfare of others (*parārthakaraṇa*). In the *Mahāmudrātilaka*, it has been said: *As venom purified through* mantras, *and so on, becomes medicine, in the same way the disciple, at first impure, becomes pure through consecrations, and so on* [...]".

[39] In the *GBh* we find some etymological explanations: "[...] The way (*mārga*) is that reality through which one desires to obtain (*mṛg*) Buddhahood easily. The jewel (*ratna*) extends the pleasure (*ratiṃ tanoti*) [...]".

*The good way, similar to a jewel, is stolen by those thieves that are doubt (*vicikitsā*)*[40]*, wickedness (*kaukṛtya*), sloth (*nidrā*), lack of perseverance and excitement (*auddhatya; *Tib.*, rgod pa*)*[41]*, once [the negligent one] has entered the cavern of his family* [10].

Killing, falseness, stealing, adultery, biting words[42]*, disruptive words, seductive words, covetousness (*abhidhyā*), malice (*vyāpāda*), incorrect opinions (*kudṛṣṭi*)*[43]*, the five sets of five [offences]: the set of major sins*[44]*, the set of minor sins, the five killings, the five injuries and the five sensorial attachments. These are the thieves that always steal the jewel*[45] [11-12].

[40] GBh: "Doubt can arise even if the good way, similar to a jewel, has been examined through the three *pratyayas* [...]".

The three *pratyayas* are *āgama, guru, svānubhava*; see VP, ed., vol. I, p. 35: *iha mantranaye trividhaḥ pratyayo bhavatoktaḥ – prathamaṃ tāvat tantrapratyayaḥ, tato gurupratyayaḥ, tata ātmapratyayaḥ | ebhis tribhiḥ pratyayaiḥ pariśuddhaḥ samyaksambuddhamārgo bhavati; anyathā tribhiḥ pratyayair vinā yo mārgo guruṇā kathyate, śiṣyasya samyaksambuddhatvaphaladāyako na bhavati, śiṣyasya śraddhājaḍatvāt*; cf. also G, fol. $22b_3$: [...] *sadgurūpadeśād bodhisattvakṛtaṭīkātaḥ svānubhavataḥ*. A similar concept is also present in Hindu works, such as *Kiraṇāgama* I.ix, 14ab.

[41] These five defects are mentioned in the list of fifty-seven moral faults (*doṣa*) that we find in Nāgārjuna's Ratnāvalī (V, 3-33); see Hahn 1982; and see also the review of this book by Ch. Lindtner, IIJ 28 (1985) 302-3: 303. It is worth noting that *vicikitsā, auddhatyakaukṛtya* and *styānamiddha* (in the *GBh nidrā* is glossed on with this compound) are three of the five hindrances (*nīvaraṇa*) that are often quoted both in Pāḷi and Sanskrit texts. See, for instance, *Saṃyutta Nikāya* LIV.xii, 4-5 and, for some references, Edgerton 1970, vol. II: 311.

According to Raviśrījñāna, the term *kaukṛtya*, translated as 'despair' by Newman (1987a: 234), is a kind of self-distrust linked to a sense of guilt originating from the knowledge of one's evil-doing: 'I have done a contemptible act, therefore I will not achieve the way'. On the term *auddhatya* (lit., 'arrogance', 'insolence'), see also Pensa 1964: 221, note 5; Gnoli-Orofino 1994: 343 note 2.

[42] *GBh*: "I.e., words that hit others' weaknesses".

[43] On the ten *akuśalakarmāṇi*, see also MV, 1681-1698; PAJS (VP, ed., vol. III, p. 95, lines 29-31; Gnoli 1997a: 69).

[44] *GBh*: "[Here the word] 'sin' [has a generic value]. It means an action that causes obstacles. In this word the actions of those who perform the five contemptible actions (*pañcānantarya*) are also included [see below, stanza 19 and note 49]".

[45] In the *GBh*, stanzas LKC III, 93ab-94 are quoted: *Killing, lying, adultery, stealing, drinking alcohol: all these have to be abandoned. These five [actions] constitute a sin, a strong bond (*vajrapāśa*) to transmigration, and destroy our welfare. Gambling, eating prohibited food, saying and reading bad or useless things, commemorating ancestors,*

[The jewel] is stolen by those numerous thieves that are excessive eating and drinking, and the various pleasures, once [the negligent one], even if previously endowed with energy, has become stupefied by wrong behaviour [13].

When one who is not himself skilled in the examination [of a jewel] shows it to another, a swindler, asking him: "Is it precious?"; and [believes the swindler] when he replies: "It is not", he loses the jewel [14].

[If] he has his great jewel examined by experienced gemmologists, he will understand [the true nature of] his jewel thanks to their sincere words[46] [15].

Māra creates obstacles [for yogins*] with figures of Buddhas, Bodhisattvas, father, mother, daughter, sister, son, brother, and one's desired wife*[47] [16].

Therefore, the disciples have to keep zealously well hidden [viz., protected] the good way, which is similar to a jewel and which they have received from the good master, once they have abandoned [this] family of thieves [17].

*The way to achieve freedom does not correspond to either the hero process (*vīrakrama*) or the self-blessing process (*svādhiṣṭhānakrama*). In order to obtain freedom, only the perfectly pure process was taught by the*

performing ceremonies according to the Vedas, practising the five killings: that of cows, children, women, men, and [that which consists of destroying effigies] of masters and deities: all of these are things that one must not do. [One has to avoid:] injury to one's companions; injury to one's master; injury to the master of men and deities; injury to the community; deceiving those who have placed their trust in us; sensorial attachment. These are the twenty-five vows of the King of the world.

Stanzas LKC III, 93-94 are also quoted in the *Sekaprakriyā* (Peking ed. vol. 1, # 7, p. 182, fol. 2, lines 4-7) and commented on in the *Sekaprakriyāvṛtti* by Dārika-pa (Peking ed., vol. 47, # 2072, p. 167, 1 ff). Cf. Appendix II. See also Broido 1993 and Dhargyey 1985: 19-52, in particular pp. 38-40.

[46] *GBh*: "[...] The most excellent among the practitioners who meditate on the path is he who keeps company with good friends" (*kalyāṇamitra*).

[47] The commentary refers to a chapter (*parivarta*) dealing with Māra's actions (perhaps the *Māradharṣaṇaparivarta* = *Lalitavistara* 21). Māra provokes thoughts, such as the following: "'This is not the way to knowledge'; 'It is not through this [way] that one exits [from *saṃsāra*]'". In the Tib. translation of the *GBh* a few words have been added (see above, p. 202).

Buddhas[48] *in the tantra characterized by wisdom and means through the meaning of the [fourth] initiation, which is really an easy means and through which* (yena) *the Jinendras assemble [or favour]* (saṃgrah) *those who perform the five major sins*[49] [18-19].

The hero process does not take place outside [the body]. Indeed, it is called the exhaustion of the winds in the body. The self-blessing [process] is the so-called vision of the three realms in the void [20].

In the saṃsāra – *which [as is known] is devoid of essence* (niḥsāra) –, *for all human beings, fruit of Buddhahood arises from the exhaustion of the* saṃsāra, *just as the fruit of the plantain becomes ripe when the plantain is bare*[50] [21].

Creatures, such as scorpions and crabs, destroy that from which they come; likewise the yoga-mind destroys māyā *[from which it comes]*[51] [22].

[48] Cf. LKC IV, 223. A reference to the *svādhiṣṭhānakrama* and the *vīrakrama* is also made in the PAJS (VP, ed., vol. III, p. 76, line 25). A part of the PK is devoted to the *svādhiṣṭhānakrama* as is the *Advayasiddhi* by Lakṣmīṅkarā. The latter text has been edited and translated by M. Shendge (1964) and by R. Mishra (1995). Cf. also the *Svādhiṣṭhānakramaprabheda* by Āryadeva: *Dhīḥ* 10 (1990) 20-5. On the *svādhiṣṭhānakrama*, cf. also *Tibetan Tripitaka*, Peking ed., vols. 52 (# 2237, # 2215), 62 (# 2670), 69 (# 3122), 81 (# 4352) and 87 (# 5170).

[49] The translation is based on the *GBh*. R. Gnoli wrote the following paraphrase of the main structure of the commentary on stanzas 18-20: *suviśuddhakrama eko mokṣāya saṃdarśito buddhaiḥ prajñopāyātmake tantre | katham etaj jñāyate iti ced āha | sekārthena iti tena kāraṇena yena kāraṇena jinendraiḥ saṃgṛhītā pañcānantaryakāriṇaḥ | tenaiva taj jñāyate | ... nanu evam sati suviśuddhakramaḥ pañcānantaryakāriṇām eva bhavati | naivam | suviśuddhakramavyavasthā jagadarthakāriṇām api* |.

The five major sins are: a) killing one's mother, b) father, and c) an *arhat*, d) causing a schism in the community, and e) injuring a Tathāgata.

[50] According to Raviśrījñāna, this verse is the answer to an implicit question that one could word in the following way: "It has been said that the self-blessing [process] is the vision of the three realms [cf. above stanza 20]. Since these are seen [and evidently] have not disappeared, how then can Buddhahood, which is characterized by the disappearance of *saṃsāra* [viz., the three realms], possibly arise?".

Cf. *Bodhicaryāvatāra* I, 12ab.

[51] The yoga-mind is the *bodhicitta*. Stanza 22 is the answer to the following possible objection: "Someone could say: 'The *bodhicitta* [and not *saṃsāra*] is considered to be the means of accomplishing Buddhahood. Previously it has been said [cf. above stanza 2 and note 32] that the means of accomplishing a reality is itself a reality, but it [the *bodhicitta*] is a non-reality (*atattva*) since it arises from *māyā* and *māyā* is similar to an illusion (*avidyā*). How then can it be the means of accomplishing Buddhahood?' [...]. 'The yoga-mind' – the mind in which wisdom and means are joined and which corresponds to the fourth initiation

[The yoga-mind, divisible into sixteen and four aspects, is] a) *without duality, motionless, non-dichotomous (*ananvaya*)*[52], *desired;* b) *the supreme unchanging, the great concupiscence, the non-being of being and non-being, knowledge;* c) *existence, completely good, without sound, the great sound;* d) *innate (*sahaja*)*[53], *the holder of the drop of the glorious* bodhicitta, *the* vajra *of the glorious Kālacakra, the yoga consisting of wisdom and means*[54] [23-24].

– 'destroys *māyā*' from which, according to the conventional truth, it comes. [*Māyā*] is characterized by nescience (*avidyā*) and emission (*cyuti*). In order to encourage true *yogin*s (*tattvayogin*), it has been said that the end of transmigration comes through the extinction of *māyā*'.

[52] The compound *ananvaya* (= *niranvaya*) has been translated here on the basis of the VP (*niranvayeneti* | *anvayaḥ prajñopāyātmako grāhyagrāhakalakṣaṇo dharmaḥ so 'nvayo nirasto yenāsau niranvayas tena niranvayeneti* |; ed., vol. I, p. 17) and the AK (*nirasto 'nvayaḥ prajñopāyātmako grāhyagrāhakalakṣaṇo dharmo yena sa tathā* |; VIII, 24; ed., p. 70).

[53] See Snellgrove 1987: 245, note 208.

[54] *GBh*: "One could object: 'Here the *bodhicitta* is said to be the semen [which is an insentient reality]. How then can it be called the means of accomplishing Buddhahood, viz., the means of accomplishing the knowledge of the supreme unchanging, a state devoid of insentience?' What has been said is true, [but the objection can be answered] on the basis of the teaching: *By virtue of the nature of the unchanging semen, [the* yogin*] will attain the supreme unchanging* [SU, 143ab]. Therefore, stanzas twenty-three and twenty-four are quoted to manifest, according to the nature of the supreme unchanging, the division in sixteen and four aspects of this reality that is the yoga-mind. Since this [reality] does not possess any duality, viz., a mind of *saṃsāra* and a mind of *nirvāṇa*, it is 'without duality'. Since it does not move from the gem and the lotus, it is 'motionless'. It does not possess any dichotomy (a part of wisdom and a part of the means): it is 'non-dichotomous'. Since it confers the unsurpassed pleasure (*anuttarasukha*), it is 'desired'. This is the fourth yoga. Due to the restraint of the 21,600 breaths, it is 'the supreme unchanging' (*paramākṣara*). Since there is no departure from nor permanence within concupiscence and non-concupiscence, the white and black [fortnights], it is 'the great concupiscence' (*mahārāga*). Since it is free from being endowed with all the forms and devoid of all the forms, it is 'the non-being of being and non-being'. Due to the vision of all that is knowable, it is 'knowledge'. This is the third yoga. Since it is intent on procuring the bliss of the world and consequently the welfare of beings, it is 'existence'. Since it is favourable at the beginning, in the middle and at the end, it is 'completely good' (*samantabhadra*). Since – due to the absence of Māras, impurities and conceptual constructions – it does not possess any sound, word (*śabda*), internal or external muttering, or even a collection of shouts, utterances, or lion's roars, it is 'without sound'. Since it has the nature of the unarticulated sound (*anāhatadhvani*) and possesses a great sound, a word (*śabda*), it is 'the great sound'. This is the second yoga. Since it transcends common behaviour, it is 'innate'. Due to the destruction of the obstacles of the four bodies, it is 'the holder of the drop of the glorious *bodhicitta*'. Since it is the state of union between voidness and compassion, it is 'the *vajra* of the glorious Kālacakra'. Since it is full of the

Such is the adamantine yoga, honoured and taught by infinite Tathāgatas and celebrated by all the Bodhisattvas, the excellent Vajra-holders, knowers of the mantras [25].

4

Preliminary Devotion to the Master

*In the beginning, [the disciples] must honour the master, who observes the pledges (*samayin*), who has ascended to the* vajra*-vehicle, who contemplates [true] reality, who is not covetous, who is pure (*vyapagatakaluṣa*), who is disposed to patience, who sets out on the way (*adhvavartin*), who confers the way on [his] disciples, who destroys the fear of the hells, who truly practises chastity; he is an adamantine stick that hits the [four] Māras and is well known as an adamantine being (*vajrasattva*) on [all] the surface of the earth*[55] [LKC III, 2].

equipment of knowledge and ethics, it is 'the yoga consisting of wisdom and means'. This is the first yoga". See below, Table III, pp. 312-13.

[55] The gloss by Raviśrījñāna is a summary of VP, comm. on LKC III, 2 (cf. Appendix I): "Now, in order to practise the adoration (*ārādhana*) of the master, an examination of the adamantine teacher['s characteristics] is carried out. Here in the *mantra*-doctrine (*mantranaya*), the disciples, who desire to obtain worldly and extra-worldly perfections, 'must honour the master'. It has been said: *[The* yogin*] must honour him correctly.* Since he protects the *bodhicitta*, he 'observes the pledges' and has to be honoured, adored by his children, wife, and so on. 'He has ascended to the *vajra*-vehicle', that is, he has ascended to the *mantra*-vehicle. Since he meditates on the knowledge of the supreme unchanging, he 'contemplates [true] reality'. Since he does not nurture expectations towards (*nirapekṣa*) anything, towards his children, wife, etc., and even towards his own body, he 'is not covetous'. Since the afflictions beginning with attachment (*rāga*) are no longer present in him, he 'is pure'. Since his spontaneous action lacking the expectation of a result corresponds to a disposition to patience (*kṣānti*), 'he is disposed to patience'. He 'sets out on the way', viz., he is intent on practising the path, i.e., Buddha's way. Being adored, this master 'confers the way on [his] disciples' [and] 'destroys the fear of the hells'. Furthermore, he 'truly practises chastity', i.e., he has obtained the supreme unchanging pleasure [...]".

The master is an incarnation (*nirmāṇakāya*) of Vajrasattva. On this theme, cf., for example, the *Gurupañcāśikā* by Aśvaghoṣa, in *Dhīḥ* 13 (1992) 16-20; *Advayasiddhi*, 32-33; and JS I, 23-30. On the role of the *guru*, see also Newman 1987a: 5-6; Dasgupta 1958: 147-8.

In the *GBh* the following stanza is quoted (fol. $3a_{2-3}$): *The master is the Buddha; the master is the Dharma; the master is also the community. The master is the Vajra-holder. Here, only the glorious master is the cause.* Cf. above note 17 in the text, p. 76.

5

THE TWOFOLD BASE OF THE DEITY: DIRECT PERCEPTION AND REASONING

*Here direct perception (*pratyakṣa*) and reasoning (*anumāna*) constitute the twofold base of the deity. Since it is united with reality (*tattvayogāt*), direct perception is like a star in the sky [and] corresponds to [the vision of] the manifold body of enjoyment. Since it lacks direct perception, reasoning is like a corpse; it is a product of the mind (*kalpana*) lacking [true] reality that, indeed, can be shown in pictures, and so forth, to aid the meditation of those* yogin*s who are still spiritually immature (*aparinatadhī*)* [LKC IV, 232].

"Here", depending on living beings' disposition of mind, "direct perception and reasoning constitute the twofold base of the deity" for *yogins*. Of these two, viz., direct perception and reasoning, "direct perception is like a star in the sky since it is united with reality": it is similar to a circle of stars "[and] corresponds to [the vision of] the manifold body of enjoyment". It is perceivable through the physical eye, and so forth; it is similar to an illusion, to a dream, and corresponds to the three worlds in the three times. Here at first, through the physical eye the beginner *yogin* sees the universal image (*viśvabimba*) without any of the forms of super-knowledge (*abhijñābhir vinā*)[56]. Subsequently, by force of having attained super-knowledge, he sees through the divine eye. Then, by force of having reached a desireless state, he sees through Buddha's eye. Afterwards, by force of having obtained the state of Bodhisattva, he sees through the eye of wisdom. Then, by force of having attained the mind of one who is completely enlightened, he, lacking every limiting condition (*upādhi*), sees through the eye of knowledge. Thus, concerning the vision of voidness, it has been said that the Tathāgata possesses five eyes, beginning with the physical one. With respect to this subject, namely, the vision of voidness, other beings are born blind. This is the rule for the meditation on [true] reality. Furthermore, "since it lacks direct perception",

[56] On the five kinds of super-knowledge, see Dayal 1978[4]: 106-34. These are also listed in the *GBh* (fol. 16b, line 3). A list of six *abhiññā* (sixfold supernormal knowledge) is also found in Pāḷi texts, such as the *Saṃyutta Nikāya* (VIII, vii; XVI, x) and the *Nidānakathā*. These powers are: 1) *iddhi* (miraculous power), 2) *dibbasotadhātu* (divine ear), 3) *paracittañāṇa* (knowledge of others' thoughts), 4) *pubbe nivāsañāṇa* (knowledge of previous births), 5) *dibbacakkhu* (divine eye), and 6) *āsavānaṃ khayañāṇa* (knowledge of the extinction of [one's own] impurities). See also *Dhīḥ* 15 (1993) 117-8.

viz., it lacks the means of knowing reality, "reasoning is like a corpse; it is a product of the mind lacking [true] reality that can be shown in pictures, and so forth". The "picture" is an icon depicting Buddhas or Bodhisattvas that has been shaped, and covered [with molten metal]; it could also be a maṇḍalic wheel that, after having been represented with customary shapes, can be shown "to aid the meditation of" slow-witted and young "*yogins*". This is the rule for meditation with conceptual constructions[57].

6

THE FOURFOLD DIVISION OF THE YOGA: *SEVĀ*, AND SO ON, ACCORDING TO LKC IV, 113-114

The practice (sevā) *is carried out by means of the five ambrosias, etc., the four* vajras, *and the muttering of* mantras, *etc. The near-realization* (upasiddhi) *is carried out through withdrawal* (pratyāhāra), *and so on, [and] by means of the ambrosia that rises from the adamantine lotus* (kuliṣakamala). *The realization* (sādhana) *is a meditation connected with the perfect fusion of the three* vajras *with the lotuses and is carried out by means of 'delight', and so forth. When the imperishable [pleasure] takes place during the embrace with wisdom, then the great realization* (mahāsādhana) *will definitely be carried out by means of the subtle yoga* (sūkṣmayoga) [LKC IV, 113].

[57] *GBh*: "Now, in order to obtain the mundane and supramundane perfections, the 'base of the deity' is explained. 'Since it is united with reality', viz., since it is united with meditation on the universal image, [direct perception] is 'similar to a circle of stars'. In other words it corresponds to the vision of pots, clothes, etc. in the three worlds preceded by the vision of Buddha's infinite 'body of enjoyment' in the middle of the *bindu*, the aspect of which resembles a blue lunar wheel. 'The physical eye' is able to see an object one hundred *yojana* away [with the help of an ointment (cf. Wayman 1984: 160)]. The five kinds of 'super-knowledge' are the magic powers, and so on (*ṛddhyādi*). 'The divine eye' is able to see a very subtle form inside the infinite *lokadhātus*. 'Force' means efficacy (*sāmarthya*). 'Buddha's eye' is able to know others' thoughts. 'The eye of wisdom' is characterized by non-conceptual knowledge of all *dharmas*. 'The eye of knowledge' can see all objects with all aspects. 'Other beings' can only see around [themselves]. [Reasoning] 'is similar to a corpse' due to the absence of movement and pulsation. [An image has to be] 'shaped' with clay, etc., and 'covered with' bronze (*pittala*; Tib., *ra gan*), and so forth".

The lost wax process, which is probably the one referred to here, is described in various Indian texts, such as the *Mānasollāsa* (11.78-97), the *Mānasāra* (68.12-26), the *Viṣṇusaṃhitā* (14) and the *Śilparatna* (2.1.38-41, 2.2.32-52); for further details, see Krishnan 1976 (Maurizio Taddei, personal communication).

Here, at first the beginner must carry out the practice according to the rules of fulfilment (*sādhana*). "The practice is carried out by means of the five ambrosias, etc." Externally the five ambrosias are the excrements, and so on. The word "etc." alludes to cow (*go*), dog (*ku*), and so forth. In order to satisfy (*toṣana*) the deity, the practice has to be performed by eating these [ambrosias]. Internally the five ambrosias are the five aggregates (*skandha*). The word "etc." means [in this case] the five lamps, that is, the five senses[58]. The practice is lack of desire for these and the abandonment of the cravings of the body and of the cravings for possessions. The deities become well-disposed due to this practice, [and] not due to eating feces, and so on[59]. "The four *vajras*": the practice is the absence of desire for the pleasures of the body, the pleasures of the word, the pleasures of the mind and the moved pleasure (*cyavanasukha*) [viz., sexual pleasure]. The meaning is that the practice is the control of body, word, and mind, that is, chastity. The deities become well-disposed through this [practice], not through the eager desire for the pleasures of the world. "The muttering of *mantras*, etc.": here what is called "muttering of *mantras*" is the control of breath (*prāṇasaṃyama*). The word "etc." refers to the fact that the practice always consists of the meditation (*yoga*) of expiration, inhalation and arrest of the breath. The deities become well-disposed through this [practice], not through unfettered breath and muttered words. This is the deep meaning. Instead, according to the surface meaning, [the muttering of *mantras*] means

[58] The correspondence between the internal and external aspects of the five ambrosias and the five lamps can be seen in the following table:

bāhye	*adhyātmani*	*bāhye*	*adhyātmani*
pañcāmṛta	skandha	pañcapradīpa	indriya
(vi)ṭ	*rūpa*	*(go)*	*kāya*
(ra)kta	*saṃjñā*	*(ku)kkura*	*jihvā*
(śu)kra	*vedanā*	*(da)mya*	*cakṣus*
(mā)ṃsa	*saṃskāra*	*(ha)stin*	*ghrāṇa*
(mū)tra	*vijñāna*	*(na)ra*	*śrotra*

On this theme, cf. VP, comm. on LKC II, 124 (ed., vol. I, pp. 235-6). In the *GBh* Raviśrījñāna quotes LKC IV, 127: *The white* bindu-*liquid, which flows day and night, is Māmakī and is not an alcoholic drink (*surā*). Everyday,* go, ku, *etc., are the manifestations (*spharaṇa*) of the eyes, and so on, and they are never any other [kind of] flesh. The practice of the five ambrosias [has to be performed] in a body that has been purified by the deities who have entered into one's own family land. Copulation is the pleasure that occurs when the mind has entered into the void, the innate land, and not that which occurs [when entering] the womb.*

[59] On the same theme, cf. JS I, 12-13; *Advayasiddhi* 17; and PAJS (VP, ed., vol. III, pp. 72-3).

the mutterings, and so on, that can be performed with the help of a rosary, and so forth, in order to obtain the common perfections[60].

Now, the near-realization (*upasādhana*) is explained [with the words] "withdrawal", and so on. Here, for transmigrating beings the perception of objects, such as colours, through the senses beginning with the eyes, is the assumption (*āhāra*; Tib., *sdud pa*); withdrawal is said to be the abandonment of this [assumption][61]. In the image of voidness (*śūnyatābimba*), the near-realization is the perception of objects with different forms, etc., through different senses (the eyes, and so on), beginning with the physical ones[62]. Thus, [near-realization also concerns] contemplation, restraint of the breath and retention. "The near-realization", according to the deep meaning, is carried out "by means of the ambrosia", viz., the non-emitted [*bodhicitta*] (*acyuta*) "that rises from the adamantine lotus". Externally, according to the surface meaning, it is fulfilled through the [mental] creation (*utsarjana*) of deities. Thus is the completion of the near-realization.

Now the realization is explained. "The realization", and so forth. Here, "the three *vajras*" are the *bindus* of the body, the word, and the mind. "Realization is a meditation connected with the perfect fusion [of these *vajras*] with the lotuses and is carried out by means of 'delight', and so forth". The concept is that the *bindus* stay in the heart, navel and secret parts. Realization is performed in this way.

Thereafter, the great realization [is explained]. "When the imperishable pleasure takes place during the embrace with wisdom, then the great realization will definitely be carried out by means of the subtle yoga".

[60] According to the *vajrajāpa*, expiration, inhalation and arrest of the breath have to be accompanied by the muttering of the respective *mantras*: *āḥ, oṃ, hūṃ*. The phrase "in order to obtain the common perfections" is glossed by "in order to realize the worldly perfections beginning with *śānti*". This is probably an allusion to all those magical and propitiatory rites for opposing and pacifying evil energies.

[61] This sentence has been translated on the basis of the *GBh*, which glosses *āhāra* with *āmukhīkaraṇa*: the act of leaning forward, of stretching oneself, of attending (*ad tendere*) to something (cf. also AK, ed. pp. 37, 43). The word withdrawal (*pratyāhāra*) is explained etymologically as the opposition (or antidote) (*pratipakṣitva*) to this *āhāra* towards worldly objects, forms, and so on, that transmigrating beings assume through the senses. The word *āhāra* also means 'food', and so the sentence could be translated: "The food of transmigrating beings is the perception of objects [...]. The withdrawal is said to be the abandonment of this [food]" (cf. Gnoli-Orofino 1994: 240-1).

[62] Cf. AK, ed., p. 31, lines 1-3, where we find a similar passage.

According to the deep meaning, it is said that the great realization is performed by means of uniting the semina above the *suṣumnā*-channel[63]. Instead, according to the surface meaning, [the *yogin* should meditate on] a mustard seed on the *dharmodaya* of the wisdom or on the tip of the nose[64]. This is the rule; the great realization is performed in this way.

*Indeed, at the beginning there is the intuition of voidness (*śūnyatābodhi*); then the seizing of the lunar* bindu (candrabindugrahaṇa)*; subsequently, the arising of the image (*bimbotpatti*); and [later], due to the six most excellent families, the imposition of the "unchangings" (*akṣaranyāsa*). This is the common practice that occurs by means of the four* vajras*; [then] the intermediate realization [i.e., the near-realization] takes place. Here (*atra*) the means is fourfold. [In the practice, in the near-realization], in the realization limb, and so also (*tathaiva*) [in the great realization, the means] is weak and strong* [LKC IV, 114][65].

6.1

First Interpretation of LKC IV, 114

Here in the generation process (*utpattikrama*), at first "there is the intuition of the voidness". At the moment of death of transmigrating beings, the intermediate state between the abandonment of the aggregates [of the previous existence] and the assumption of the aggregates forming part of birth, that single moment of voidness in which the vision of the three forms

[63] *GBh*: "'Contemplation' is characterized by wisdom, examination, analysis, joy and immovable pleasure. 'Restraint of the breath' is characterized by the paralysis of the moon and sun courses. 'Retention' is characterized by the arresting of the breath in the *bindu* through the coming and going in the secret parts, in the navel, in the heart, in the throat and in the forehead. The 'adamantine lotus' (*kuliśakamala*) is the lotus of the crown (*uṣṇīṣa*) [...]. [Realization is a meditation] connected with the perfect fusion [of the three *vajras*] with the lotuses, namely, connected with the perfect fusion [of the three *vajras*] with the [three] lotus-pericarps of the heart, the navel and the secret parts. Thus the *binduyoga* has been indicated. The '*suṣumnā*-channel' is the *śaṅkhinī* [cf. SU, 50, 54]. '[The great realization] is performed by means of uniting the semina', i.e., by means of the movement of the *bodhicitta*, 'above this [channel]'. Thus the *sūkṣmayoga* has been indicated".

[64] Cf. PK I, 10, the *Ṭippaṇī* by Parahitarakṣita (ed., p. 23) and the *Yogimanoharā* by Muniśrībhadra (ed., pp. 39-40).

[65] Cf. GSU, 138; HT I.iii, 2; Snellgrove 1959, vol. I: 56-7.

of existence (*tribhava*)[66] appears, is called void. "Indeed" is an adverb expressing certainty. "Then", viz., after this moment, "the seizing of the lunar *bindu*" occurs. Here, the word "seizing" means the grasping in the mother's womb of the basic consciousness (*ālayavijñāna*) [and] the seminal *bindus*. Therefore "subsequently", after the grasping of the semina, and so on, the so-called "arising of the image", which is the completion of the foetus (the completion of the body), occurs after seven months. "Later, due to the six most excellent families", viz., due to the six aggregates, "the imposition of the 'unchangings'" occurs. [In other words, the senses] beginning with the eyes are active in their respective fields beginning with that of colour. In the same way, the beginner can practise discursive meditation on the realization of the deities. "This is the common practice (*sāmānyasevā*) that occurs by means of the four *vajras*", [the *vajras*] derived from the *vajras* of the body, the word, the mind and knowledge.

"The intermediate realization" is the rising of the vital breath. "Here the means is fourfold. In the practice, in the near-realization, in the realization limb, and so also (*tathaiva*) [in the great realization], the [means] is weak and strong" up to the limit of sixteen years. This is the rule[67].

[66] Or "the vision of the three worlds", according to the reading *tribhuvana*.

[67] *GBh*: "Now, the practice, and so on (*sevādika*), are expounded according to the division into weak, and so forth [...]. 'The abandonment of the aggregates' is the abandonment of the present body and 'the assumption of the aggregates forming part of birth' is the assumption of a future existence. In the middle of these [two phases], 'the intermediate state', i.e., the intermediate existence (*antarābhava*), occurs. 'The vision of the three forms of existence' is the direct vision of the three states of existence (*bhavatraya*). The seizing of 'the basic consciousness', viz., of the basis of all the *vāsanās*, is the entrance of the mind (*citta*) into the middle of the *bindus* of blood and semen. [In other words,] 'the word seizing means the grasping in the mother's womb of the seminal *bindus*'. 'After seven months' is an approximation; actually the months are nine. Following the example of the embryo [a similar process] occurs in 'the realization of the deities'. Therefore, with the words 'later, [due to the six most excellent families]', and so on, an allusion is made to the three limbs beginning with the near-realization. 'The six aggregates' are *rūpa, vedanā, saṃjñā, saṃskāra, vijñāna* and *jñāna*. 'This is the common practice', that is, the practice concerning the worldly perfections [which takes place through the four *vajras*]. In the same manner [viz., through the four *vajras*, it takes place for] the near-realization, the realization and the great realization [...]. 'The intermediate realization' [means here not the third stage, realization, but the second,] the near-realization, since [the word] 'realization' is [here] qualified by the word 'intermediate'. Therefore the commentary defines it 'the rising of the vital breath'. 'Here', viz., in the practice and the near-realization that have just been explained, 'the means is fourfold', that

With reference to this, [at the beginning] there is the weak baby, but with the appearance of the [milk]teeth there is the child (who is in the middle [between the baby and the boy]). After the teeth fall out and the [new] teeth appear there is the boy[68]; the adult is from the age of sixteen onwards, since he is able to procreate sons and daughters. In the same way, the *yogin* has to meditate on the fourfold limb for all deities[69]. This is the rule according to the worldly truth[70].

is, it is fourfold according to [the division into] weak, and so forth. This is the meaning. Among these four [aspects, namely, weak, and so on], the two concerning the practice and the near-realization can be also applied to the realization and the great realization [not a literal translation; see above, p. 99, note 28]. Precisely for this reason [in the text] it has been said 'in the practice, in the near-realization': 'weak and strong' should be connected both with practice and near-realization, which have been just mentioned, and with realization and great realization, which will be discussed later. For metrical reasons necessarily there is an abridged mention of only the first [aspect, i.e., weak, which corresponds to *jātabāla*] and the last [aspect, i.e., strong, which corresponds to *prauḍha*]. Consequently, one should know that here also the [*madhya*]*bāla* and the boy have been considered. 'The strong [means]' is the adult. In the verse (*mūle*), the words 'and so also' (*tathaiva*) refer to the great realization. The young boy who is weak corresponds to the third limb. Hereby, the tetrad beginning with practice is connected with the tetrad beginning with weak".

The principal correspondencies are shown in the following table:

1) mṛdu	*sevā*	*kāyavajra*	*bāla (jātabāla)*
	śūnyatābodhi		
	candrabindugrahaṇa		
	bimbotpatti		
	akṣaranyāsa		
2) dṛdha	*upasādhana*	*vāgvajra*	*madhyabāla*
	prāṇaniṣpatti		
3) mṛdu	*sādhana*	*cittavajra*	*kumāra*
4) dṛdha	*mahāsādhana*	*jñānavajra*	*prauḍha*

[68] Cf. VP, comm. on LKC II, 6-7.

[69] Cf. VP, comm. on LKC IV, 111.

[70] *GBh*: "'With reference to this, [at the beginning] there is the weak baby'. First it was said that the [weak baby] exists starting from the intermediate existence: 'he is weak from the seizing of the lunar *bindu* until birth'; now, with the words weak baby, and so on, a person already born is meant. The author shows the meaning of the subject under discussion, by summarizing it with the example of the body".

6.2

Second Interpretation of LKC IV, 114

Now the rising of Buddha's image is explained according to the absolute truth (*paramārthasatya*). Here at first "there is the intuition of the voidness". In the darkness nothing should be examined. "Then the seizing of the lunar *bindu*" occurs. It is the perception of the [ten] signs beginning with smoke and finishing with the *bindu*. "From this, the arising of the image". "From this", viz., from the *bindu*, there is "the arising of the image", the universal vision. "Due to the six most excellent families", that is, due to the six aggregates lacking obstacles, "the imposition of the 'unchangings'" occurs. [In other words,] the suppression of the limited aggregates, elements, senses, and so on, is carried out. Therefore, the differentiation into weak, and so forth, exists on the basis of the attainment of the Earths [and is valid] until [the *yogin*] becomes the Lord of the twelve Earths. Then [he is said to be]:

*He who possesses the meaning of the truth that has twelve aspects (*dvādaśākāra*), he who knows the reality of the sixteen aspects, he who possesses perfect knowledge of the twenty aspects, he who is the perfect Buddha, the Omniscient One, the Supreme One*[71] [NS 133 (IX, 15)].

[71] *GBh*: "The attainment of the Earths is related to the differentiation into weak, and so forth. In other words, each one of these four, i.e., weak, and so forth, is connected with three Earths. Since he has reached the twelve Earths beginning with Pramuditā and finishing with Jñānavatī, he is the 'Lord of the twelve Earths' and thus 'he has twelve aspects' (*dvādaśākāra*). The meaning of the verse beginning with these words [i.e., NS IX, 15 (133)] has already been explained by me in the *Amṛtakaṇikā*, the commentary on the *Nāmasaṃgīti*, and hence it is not explained [again] here [see Appendix VII]".

It is worth noting that the names of the Earths that we find in the *GBh* (see above, p. 138) (Pramuditā, Vimalā, Prabhākarī, Arciṣmatī, Sudurjayā, Abhimukhī, Dūraṅgamā, Acalā, Sādhumatī, Dharmameghā, Samantaprabhā, Jñānavatī; see also below note 169) do not concur with that in the AK (ed., p. 18; cf. also AKU, ed., p. 136): 1) Samantaprabhā, 2) Amitaprabhā, 3) Gaganaprabhā, 4) Vajraprabhā, 5) Ratnaprabhā, 6) Padmaprabhā, 7) Karmaprabhā, 8) Anupamā, 9) Nirupamā, 10) Prajñāprabhā, 11) Sarvajñatā, 12) Pratyātmavedyā. The source of this second list, which appears also in texts such as the Vilāsavajra's commentary on the NS (MS Cambridge University Library Add. 1708, fol. $16a_1$), the SUṬ (comm. on verse 114) and the PAJS (VP, ed., vol. III, p. 67, lines 17-21), is the *Vajramaṇḍalālaṃkāratantra* (see Gnoli-Orofino 1994: 335, note 1). It is worth noting that in all the MSS of these texts – with the exception of the AK and the AKU – we read Upamā instead of Nirupamā.

The list in the *GBh*, which corresponds with the *Daśabhūmikasūtra* until the tenth Earth (see also VP, ed., vol. III, p. 37; PAJS, VP, ed., vol. III, p. 76, lines 14-5), is also

7

BRIEF EXPOSITION OF THE MEDITATION PROCESS

Thus,

In the void, following the master's prescriptions, the yogin *must meditate on the way beginning with smoke until the image arises. After that, in the* nāḍī-*wheels, he has to arrest the winds of* prāṇa *and* apāna*; then he must restrain the* bodhicitta *in the same way as the "seizer" does with the moon. By virtue of that [process], whatever he may desire will be obtained after some days, here, in this very life*[72] [LKC II, 108].

This is the regal way. The teaching of the meditation process is [also] spoken of in the *Paramādibuddha*:

*After having meditated on the smoke, etc., after having made the mind devoid of movement, and after having purified the central channel (*madhyamā*), [the* yogin*] should meditate on the supreme unchanging* [a].

After having placed the vajra *in the lotus, he should make the vital breath enter into the* bindu*, then the* bindu*s into the wheels, and then he should stop the movement of the* bindu*s in the* vajra [b].

present in the *Kalparājatantra* (IsIAO, MS not catalogued, fol. 55a), the only difference being that in the latter text we find Nirupamā in the place of Samantaprabhā. For a description of the Earths according to the Mahāyāna, see Dayal 1978[4]: 270-91; *Bhāvanākrama* I (Tucci 1986[3]: 534-9); *Abhisamayālaṃkāra* I, 49-71 and the relative commentaries: *Sphuṭārthā*, ed., pp. 21-6 and *Vṛtti* by Vimuktisena, ed., pp. 102-7. On the Earths see also Introduction (p. 36).

[72] *GBh*: "Now, the way of supramundane perfection is explained. 'In the void, following the master's prescriptions', i.e., according to the process that will be expounded, '[the *yogin*] must meditate on the way beginning with smoke until the image arises'. The image [here] is the one endowed with all the aspects [...]. 'After that, in the *nāḍī*-wheels, he has to arrest the winds of *prāṇa* and *apāna*; then' in the wheel of the navel, the *yogin* 'must restrain the *bodhicitta* in the same way as the "seizer",' viz., Rāhu, 'does with the moon'. A '*yogin*' is he who has reached the mutual unification (*saṃyoga*) of *prāṇa* and *apāna*. He operates a 'restraint' – a cessation, a [moment of] unchanging [pleasure], which begins with *niṣyanda* – of the *bodhicitta*, of the moment of the emission. 'By virtue of that' *niṣyanda*, 'whatever' indescribable experience he may desire (be it *vipāka*, *puruṣakāra* or *vaimalya*), 'will be obtained after some days'; the meaning is that the perfection of *mahāmudrā* will be obtained after the Kālacakra's day corresponding to three years and three fortnights".

The yogin*'s phallus should always be erect and his semen directed upwards. O great king, through union with* mahāmudrā, *he will be empowered (*adhiṣṭhita*) by adamantine possessions (*vajrāveśa*) and through 21,600 full moments of the supreme unchanging, he himself will be the Adamantine Being (*vajrasattva*)* [c-d].

Somewhere else [it is said]:

One must not unite with wisdom until the ten [signs] have arisen. The signs appear to the yogin *who ceases [his] activity directed towards external [reality]* [e].

8

Explanation of the Yoga According to LKC IV, 115-120

Withdrawal, which is tenfold, is Jinendra (Vajrasattva)*; contemplation is Akṣobhya; restraint of the breath is Khaḍgin* (Amoghasiddhi)*; retention, which is tenfold as well, is Ratnapāṇi* (Ratnasambhava). *Recollection, in the* ḍombī, *is Kamaladhara* (Amitābha)*; glorious concentration is Cakrin* (Vairocana). *Each one of these is divided into five on the basis of the* a-*series and the* ka-*series*[73] [LKC IV, 115].

*The withdrawal is the inactivity of the ten – [the five] objects of the senses and [the five] senses – in the body. Contemplation [has five moments]: wisdom (*prajñā*), examination (*tarka*), analysis (*vicāra*), joy (*rati*) and immovable pleasure (*acalasukha*), that is, the fixedness of thought on one*

[73] Raviśrījñāna explains the sentence "Each one..." with the following words: "[Each one] is divided on the basis of the thirty consonants, viz., the classes of *ka, ca, ṭa, pa, ta* and *sa* (the nature of which corresponds to the elements: ether, wind, fire, water, earth and knowledge), and on the basis of both the five short vowels: *a, i, ṛ, u, ḷ,* and the five long vowels: *ḹ*, and so on (the nature of which corresponds to earth, etc.). [This division is made respectively] according to the creative and destructive order and to the differentiation between the twelve transits (*saṃkrānti*): Aries, Taurus, etc. During every *daṇḍa* [viz., every 24 minutes] there are 360 breaths. During the progression of the sun south of the equator (*dakṣiṇāyana*), [each day corresponds] to one consonant and to one short vowel, and the moon [prevails]. During the progression of the sun north of the equator (*uttarāyaṇa*), [each day corresponds to] two joined consonants and to one long vowel, and the sun [prevails]. During [each] transit there are three consonants, one prolate [vowel], and Rāhu [prevails]. [Each one is also divided] proceeding on the basis of the duration of *sattva, rajas* and *tamas*".

On this theme, see Introduction, pp. 38-39.

single object. Restraint of the breath is the arrest of the two ways and the entrance of the vital breath into the middle [way]. Retention is [also] the fixedness of thought on one single object and is the entrance, devoid of either movement, of the vital breath into the bindu [LKC IV, 116].

Recollection is the vision of the caṇḍalī *in the body and in the ether. Since it consists of wisdom and means, concentration (*samādhi*) on the image of knowledge is carried out by force of the unchanging pleasure. This means of accomplishing the universal Lord is threefold owing to the differentiations beginning with 'weak'. By virtue of the three paths, there are three* mudrās *with three degrees: [the* mudrā*] of action, of imagination, and the divine [*mudrā*]* [LKC IV, 117].

O king, the yogin, *having retreated from sensorial objects (*viṣayavirahita*) by dint of withdrawal, becomes empowered by all the* mantras. *Purified through contemplation, he becomes endowed with the five kinds of super-knowledge (*abhijñāna*). Purified through restraint of the breath, and thus devoid of the moon and sun, he is honoured by the Bodhisattvas. By dint of retention, he comes into conjunction with the ten forces (*bala*)*[74]*, corresponding to the destruction of the [four] Māras, of the afflictions, etc.*[75] [LKC IV, 118].

[When] he is completely purified through recollection, an immaculate circle of light appears, and also [five rays radiate] from the image of knowledge. Therefore [the yogin*], purified in concentration (*samādhau*), attains perfection in a few days [and] is endowed with a body of knowledge (*jñānadeha*). If by means of withdrawal, and so on, he does not attain this desired perfection of the* mantra*-users, [then,] he can realize it violently through the continuous exercise of sound, by arresting the* bindu *[of the* bodhicitta*] in the* vajra*-gem placed in the lotus* [LKC IV, 119].

*During the practice (*sevā*), the preliminary yoga, which is the tenfold [experience of smoke, etc.], occurs in the ether owing to Cakrin's gaze*

[74] On the ten *balas*, cf., for example, *Saṃyutta Nikāya* XII.iii, 21-22; MV, 120-129; Dayal 1978[4]: 20, 324-5; *Ratnagotravibhāga* III, 5-7; PAJS (VP, ed., vol. III, p. 67); Edgerton 1970 vol. II: 397-8.

[75] On the four Māras (Skandha, Kleśa, Mṛtyu, Devaputra), cf., for instance, Edgerton 1970 vol. II: 430; Dasgupta 1958: 164-73.

*glowing with anger (*krodhadṛṣṭi*). And during the near-realization, the sixfold [yoga] occurs by virtue of Vighnāntaka's gaze progressing on the path of ambrosia. During the realization, the lunar* bindu*, which has been produced by virtue of wisdom and has also reached the* vajra-*gem, [unites with] the three "unchangings". Here, during the great realization, the innate yoga of knowledge, unique and pacified by virtue of the imperishable pleasure, occurs* [LKC IV, 120][76].

8.1

Commentary on LKC IV, 115. The Six Yoga Limbs and the Bodhisattvas

Now, with the words: "Withdrawal", and so on, the sixfold yoga is explained. Here "withdrawal", belonging to the initial moment[77], "is Jinendra"[78] and corresponds to the aggregate of knowledge (*jñānaskandha*). It "is tenfold" owing to the different signs, that is, owing to the vision of smoke, mirage, firefly, lamp, flame, moon, sun, Rāhu, *kalā* and *bindu*, and corresponds to the aggregate of knowledge lacking conceptual form. "Contemplation is Akṣobhya"; [it] is tenfold and corresponds to the aggregate of perception (*vijñānaskandha*). Contemplation is the unity of the ten – [the five] objects of the senses and [the five] senses – in the universal image (*viśvabimba*). "Restraint of the breath", which is tenfold, "is Khaḍgin"[79] and corresponds to the aggregate of will (*saṃskāraskandha*)[80]. [It is tenfold] because it is a state of perfect fusion of the ten *maṇḍala*s, the [five] in the left [nostril] and the [five] in the right [nostril][81]. "Retention, which is tenfold as well, is Ratnapāṇi" and corresponds to the aggregate of sensations (*vedanāskandha*). Retention of breath is tenfold owing to the coming and going [of the breath] in the lotuses of the navel, heart, throat, forehead and crown. "Recollection, in the *ḍombī*, is Kamaladhara". It is tenfold and corresponds to the aggregate of notions (*saṃjñāskandha*). "In the *ḍombī*", viz., in the central channel,

[76] Cf. GSU, 173-175.
[77] *GBh*: "'The initial moment' is the meditation of the signs beginning with smoke".
[78] Viz., Vajrasattva.
[79] Viz., Amoghasiddhi.
[80] Cf. Dayal 1978[4]: 69-72.
[81] On the ten *maṇḍala*s of the nostrils, see above, p. 36, and below, notes 99 and 119.

this recollection is divided on the basis of the ten states of love (*daśakāmāvasthā*)[82]. The "glorious concentration is Cakrin". [In other words:] concentration, tenfold because of the suppression of the ten breaths[83], is Vairocana. Thus the meaning is that [one becomes] the Blessed One, he who has reached the *apratiṣṭhitanirvāṇa*, because the flow of the [ten] breaths has been arrested.

8.2

Commentary on LKC IV, 116

Now, the definition of the withdrawal, etc., is described with the words: "Withdrawal", etc. Here, what is called "withdrawal is the inactivity of the ten – [the five] objects of the senses and [the five] senses – in the body", together with the activity of knowing [other] objects, viz., the image of voidness[84]. [This activity] is performed through other five [senses], eyes, etc. Thus, with respect to this very image, "wisdom" (*prajñā*) is the vision[85]; "examination" (*tarka*) is the perception of the thing (*bhāva*; Tib., *dngos po*); "analysis" (*vicāra*) is its determination; "joy" (*rati*) is the adherence to [this] image; "immovable pleasure" (*acalasukha*) is the unification of the mind with the image[86]. Thus, "contemplation" is tenfold

[82] In order to explain the ten states of love, Raviśrījñāna, following Nāropā, quotes LKC IV, 126: *Anxiety, desire, fever in the body, paleness in the lotus of the face, abstinence from food, tremor, madness, shaking, mental confusion, intense delusion. For the* Vajra-*holder these [states] correspond to the ten signs, smoke, and so on, but for the common, enamoured man they are the well-known and fixed states of love. Who is the Victor? Who is the desirous one?* See Gnoli- Orofino 1994: 97 note 1, 222 note 2.

[83] The ten breaths are divided into five principal ones (*prāṇa, apāna, samāna, udāna, vyāna*) and five secondary ones (*nāga, kūrma, kṛkara, devadatta, dhanaṃjaya*); cf. LKC II, 41-44 and *Dhīḥ* (4) 92-3. This list is common in both Buddhist and Hindu works; cf., for instance, *Amaraughaśāsana*, ed., p. 6.

[84] We can read a similar statement in the AKU (ed., p. 142): *pratyetyādi* | *yogiśarīre viṣayaviṣayisambandhena vijñānasyāpravṛttiḥ.*

[85] In the AKU (ed., p. 143) we read: *prajñety bimbālokanam* |.

[86] *GBh*: "[...] 'Vision' is the vision of the universal image. 'Perception of the thing' is the [mental] description (*nirūpaṇa*) of the thing. 'Its determination' is the ascertainment that the nature of the thing is voidness. 'Adherence to [this] image' is the gladness (*saumanasya*) belonging to the one who is resting upon himself, which consists in the [chosen] deity, only through his introverted mind, excluding [all other] objects, and who is examining [it] in perfect fusion of wisdom and means through the desire to enter the truth; [this gladness] is

owing to the division into perceivables and perceivers. Here what is called "restraint of the breath is the arrest", viz., the suppression, "of the two ways", the left and right ways, "and the entrance [of the vital breath] into the middle way". This is also tenfold because of the suppression of the ten *maṇḍalas*[87]. Here "in the *bindu*", viz., in the forehead, is "the entrance, devoid of either movement" (i.e., neither coming nor going) "of the vital breath". "Retention" of the vital breath in the forehead is called "the fixedness of thought on one single object"[88].

8.3

Commentary on LKC IV, 117

"Recollection", which is tenfold as stated before, "is the vision of the *caṇḍalī* in the ether" of the three worlds. "Since it consists of wisdom and means", viz., since it corresponds to the perfect fusion of knowable and knowledge, "concentration on the image of knowledge is carried out by force of the unchanging pleasure". It is also tenfold because of the absence of the *prāṇa*, etc[89]. Thus the sixfold yoga is a means of accomplishment. "This means of accomplishing the universal Lord", Kālacakra, "is threefold owing to the differentiations beginning with 'weak'. By virtue of the three paths, there are three *mudrās* with three degrees". Here, the moving course (*kṣaragati*) of the *bodhicitta* is the weak degree, the vibrating course (*spandagati*) is the intermediate degree, and the non-vibrating course (*niḥspandagati*) is the strong [degree]. Thus the

[also called] 'joy', that is, satisfaction (*prīti*). 'Immovable pleasure' corresponds to the pleasure coming from the lack of any bodily disturbance (*kāyaprasrabdhi*), and so on".

[87] *GBh*: "'Restraint of the breath' is [on the one hand] 'the suppression' of *lalanā* and *rasanā*, through the destruction of the 'ten *maṇḍalas*', namely, the five beginning with ether and the five beginning with earth; [on the other hand] it consists of the activity characterized by the entrance, permanence and flowing out of the vital breath in the subtle channel, through the way of the *avadhūtī*".

[88] *GBh*: "[This entrance] is 'devoid of either movement', i.e., 'neither coming nor going', due to the absence of coming and going [of the vital breath] in the navel, heart, throat, forehead and crown. Consequently, due to the gradual decrease of the winds, we have the entrance (viz., the fusion in the voidness) of the vital breath conveying the mind 'in the *bindu*', namely, in the *bodhicitta*. Thus, the retention has been expounded".

In the AKU (ed., p. 143) the word *bindau* is glossed on with *nābhyādicakrasthe*.

[89] See above, note 83.

karmamudrā confers the changing pleasure (*kṣarasukha*), the *jñānamudrā* confers the vibrating pleasure (*spandasukha*) and the *mahāmudrā* confers the non-vibrating pleasure (*niḥspandasukha*). In this way, according to the sixfold yoga, the Blessed One explained the meditation of the three *mudrās*. The *yogin* must meditate on the sixfold yoga in order to achieve Buddhahood[90].

8.4

Commentary on LKC IV, 118

Now with the words: "O king", etc., the fruit of withdrawal, etc., is explained[91]. Here, when "the *yogin*" becomes pure "by dint of withdrawal", that is, through the image having become fixed, he "becomes empowered by all the *mantras*" [and] bestows gifts, etc., by using [his] voice [only]. O King, "purified through contemplation, he becomes endowed with the five kinds of super-knowledge". Here, when he remains without blinking, he becomes endowed with divine eyes. In the same way, purified through contemplation, he becomes endowed with divine ears.

[90] *GBh*: "Once the mind is established in the 'retention' limb, a vision of the deity arisen in the *maṇḍala* appears spontaneously. [This vision,] which has the aspect of the image and is devoid of conceptual construction, is preceded by the tenfold apparition (*pratibhāsa*) of the signs, i.e., smoke, and so on. Subsequently, a manifestation of infinite rays appears and then the 'recollection' occurs, characterized by the ten states of love, i.e., anxiety, etc., and preceded by the manifestation of the deities' wheel in the three worlds (*dhātutraya*). 'Because of the absence of the *prāṇa*, etc.' [Even though] the *bodhicitta* [has been melted] because it was lit by the *caṇḍālī*'s flame, it remains in the top of the *vajra*-gem and does not flow outward (*acyuta*). Then, gradually the 21,600 breaths are arrested in the six wheels. Thus the concentration [limb] (*samādhi*) occurs. [It corresponds to] the nature of the great Vajra-holder whose body, made of knowledge (*jñānamayadeha*), consists of the condition of 'two in one' (*yuganaddha*). [This body] is made of the great and unchanging pleasure by means of yoga devoid of conceptual constructions".

In the AKU (ed., p. 143) we read: *caṇḍālyā ālokanam ālokas tanau yaś cāmbare 'nusmṛtiḥ syāt | prajñeti karmāṅganā | jñānabimbe viśvabimbe.*

[91] Here the commentary by Puṇḍarīka is based on GSU, 155-157, which is quoted in the *GBh*: *Having obtained the withdrawal, [the* yogin*] is empowered by all the* mantras. *Having reached the knowledge of contemplation, he obtains the five kinds of super-knowledge. Through restraint of the breath, he is inevitably praised by the Bodhisattvas. With the power of retention he always enters into Vajrasattva. Due to recollection, a circle of light arises [around him]. Immediately after [he has reached] the power of concentration, he becomes free of obstacles.* These verses are also quoted by Nāropā in the SUṬ (ed., p. 31).

"Purified through restraint of the breath". This means that here, when the *yogin* becomes devoid of the sun and moon ways and his [breath] always flows in the central channel, then, being "purified through restraint of the breath, he is honoured", viz., praised, "by the Bodhisattvas. He comes into conjunction with the ten forces, corresponding to the destruction of the Māras, of the afflictions, etc". [In other words], the mind, as both perceivable and perceiver, enters into the image of voidness. "By dint of retention", viz., by force of eliminating the coming and going of the breath, he reaches a state of complete unification (*ekalolībhavati*).

8.5

Commentary on LKC IV, 119

"[He] is completely purified through recollection". Here, recollection is the embrace with the image, that is, a state in which the mind is devoid of all conceptual constructions. When [the *yogin*] is purified through this [recollection], "an immaculate circle of light appears". "And also" (*api ca*) means that five rays [of light] spread "from the image of knowledge", viz., from the void image (*śūnyabimba*), [but also] radiate from the pores of the skin. "Therefore [the *yogin* is] purified (*tasmāc chuddho*) in concentration". Here, the unchanging pleasure, which occurs due to the unification of the perceivable-mind and perceiver-mind, is a pleasure called concentration. "Purified through this (*tasmāc chuddho*)", viz., purified (having reached a state of purity) through concentration, "[the *yogin*] attains perfection in a few days", viz., in three years and about three fortnights[92]. He "is endowed with a body of knowledge": he has obtained the ten powers (*vaśitā*)[93], etc., and is a Bodhisattva[94]. This is the rule for withdrawal, etc.

[92] See above, Introduction, p. 37, and below, note 106.

[93] The ten powers are listed in the *GBh* (fol. 15b, 4-5) in the following order: *āyuḥ°; karma°; vimukti°; pariṣkāra°; praṇidhāna°; ṛddhi°; dharma°; citta°; upapatti°; jñāna°*. Cf. also MV XXVII, 1-10 (771-780); Edgerton 1970 vol. II: 473-4; Dayal 1978[4]: 140-1.

[94] *GBh*: "He 'is a Bodhisattva' [...] [and not a Buddha] because of his [special kind of] birth, his knowledge, and because, among other things, he does not turn the *dharma*-wheel. But when he turns it, he is called Perfect Buddha and lives in the field of the Buddha. This is the meaning".

8.6

The *Haṭhayoga*

Now the *haṭhayoga* is explained. Here, when the unchanging moment does not take place because the vital breath is unrestrained[95], [in spite of] the image having been seen "by means of withdrawal, and so on", then [the *yogin*] – after having made the vital breath flow in the central channel "violently through the continuous exercise of sound"[96] – "can realize" the unchanging moment through non-vibration "by arresting the *bindu*" of the *bodhicitta* "in the *vajra*-gem placed in the lotus" of the wisdom[97]. This is the *haṭhayoga*.

Here in this very [Tantra], in the chapter on the realization, the Blessed One explained the continuous exercise of the sound:

The power, which from the middle of the navel[98] *reaches the supreme plane (*parapada*) at the end of the twelve [fingers] (*dvādaśānta*) [and] at the end of the* kalās, *is restrained in the navel, is similar to lightning, and is erect in the form of a pole. It is lead from one wheel to another along the central channel in a slow and quivering progression until it violently pierces the hole of the* uṣṇīṣa, *just as a thorn [pierces] the skin* [LKC IV, 196 = II, 120][99].

[95] *GBh*: "'The vital breath is unrestrained' due to weakness, due to the non-interruption of the left and right flows [of the breath]".

[96] *GBh*: "'Violently', viz., by means of the sound of the syllable *hūṃ*. 'Through the continuous exercise of sound', namely, through the continuous exercise of the knowledge and the innate delight (*jñānasahajānandābhyāsāt*; Tib., *ye shes lhan cig skyes pa'i dga' ba goms pa las*)".

[97] *GBh*: "After having duly placed the *bola* in the *kakkola* [cf. HT II.iii, 27, 60] of an impassioned, excellent woman, whose qualities have already been described (AK: *tantroktaguṇayuktāyāḥ*; *GBh*: *yathoktāyāḥ*), after having taken a rest like one who lacks movement, viz., after having pressed the *vajra*-gem in the mouth of her lotus, [the *yogin*] should stop his movement for an instant with a feeling of a deep pleasure. Therefore, when the flowing fluid (*kṣaraddrava*) [or 'flowing state', according to the reading *kṣaraddaśā*] of these two [the male and the female organs] rises, for the one who is attentive towards [the instructions] graciously received from a true master and who is muttering the syllable *hūṃ*, the arrest of 'the *bindu* of the *bodhicitta*' occurs through the personal experience of the fourth and innate delight. Therefore he obtains the 'unchanging moment'".

[98] Cf. also LKC II, 47 and the VP (ed., vol. I, pp. 182-3).

[99] *GBh*: "'The power', viz., the power of the vital breath, 'reaches the supreme plane', the supportless state (*nirālambasthāna*), 'at the end of the twelve [fingers and] at the end of the *kalās*'. This means that in the left nostril, it reaches the earth-*maṇḍala* having started from the

At this moment, [the yogin*] must push the [wind of the]* apāna[100] *with extreme violence in the way that is directed upwards (*ūrdhvamārge*). After having perforated the* uṣṇīṣa *and restrained the two winds, [this power] reaches the "supreme citadel" (*parapura*)*[101]*. Thus, through the awakening of the* vajra, *[this power,] along with the objects, attains the state of* khecara *in the mind and then becomes the* yogins' *universal mother endowed with the five kinds of super-knowledge* [LKC IV, 197 = II, 121][102].

8.7

Commentary on LKC IV, 120. Exposition of the Practice

Now, the vision [needed] to obtain the image of voidness (*śūnyatābimba*) is explained. "The practice", and so on. Here, the practice is the meditation on the signs beginning with smoke. "During" this "practice, the preliminary yoga", i.e., the mental perception of the signs, smoke, and so on, "occurs". This [yoga] is "tenfold". It is "tenfold" because it consists of the experience of smoke, and so on. This [experience] takes place "owing to Cakrin's gaze

ether-*maṇḍala*, that is to say, starting from sixteen fingers, it is reduced to a span of twelve fingers; whereas in the right nostril, it reaches the ether-*maṇḍala* having started from the earth-*maṇḍala*, or in other words, starting from twelve fingers, it is increased to a span of sixteen fingers. [This power] 'is restrained in the navel' through the unification of the *prāṇa* and *apāna* winds, which is attained by means of muttering the sound of the syllable *hūṃ* [...]".

On the nose-*maṇḍala*s, see above, p. 36; cf. LKC II, 47 and the VP (ed., vol. I, pp. 182-3); Gnoli-Orofino 1994: 276 ff.

100 The word *āpāna* appears also in LKC II, 24a, II 108b and II, 110a. It has to be interpreted as *apānasya* [*vāyuḥ*] (cf. also VP).

101 The compound *parapura* is glossed in the *GBh* with *paraśarīra*. Therefore according to Raviśrījñāna the verse contains a reference to the yoga technique of entering into the corpse of another being (*parapurapraveśa, paradehapraveśa*), which was well-known in both Buddhist and Hindu schools (cf., for example, *Spandakārikāvṛtti*, I, 6-7; *Tantrālokaviveka* XIII, 181, 234b, XXVIII, 296-297). Cf. also Gnoli-Orofino 1994: 16.

102 *GBh*: "[...] 'Through the awakening of the *vajra*', viz., through the awakening of the knowledge of the supreme unchanging. 'In the mind' means in the mind in which its two aspects (perceivable and perceiver) are perfectly fused. 'This power, along with the objects' – namely, [this power that is] perfectly fused with sensorial objects – 'attains the state of *khecara*', viz., the sovereignty extending to the Akaniṣṭhas' land [...]".

In the *GBh* (fol. 16b, lines 5-6) another gloss of some of the words is given: "[According to another interpretation], the *bhūcarīsiddhi* is referred to with the words 'after having restrained the two winds'; the *khecarīsiddhi* is indicated with the words '[this power] attains the state of *khecara*'; the *mahāmudrāsiddhi* with the words 'universal mother'".

glowing with anger", namely, the eyes turned upward towards the crown. The sign appears because the eyes are open. According to the night-yoga, [the sign] is fourfold; according to the day-yoga, [it] is sixfold. Subsequently, the image (*bimba*) appears. Thus, the limb "practice" takes place through withdrawal and contemplation until the [appearance of the] image.

8.7.1
Exposition of the Near-Realization

"By virtue of Vighnāntaka's gaze". Vighnāntaka is Amṛtakuṇḍalin [i.e., the vital breath][103]. His gaze is directed towards the abode of ambrosia, viz., the forehead. "And during the near-realization, the sixfold [yoga] occurs by virtue of" this [gaze], "Vighnāntaka's gaze progressing on the path of ambrosia". The word "and" implies that, according to the near-realization, [both] restraint of the breath and retention of the breath have to be performed [by the *yogin*] after the image has been seen.

8.7.2
Exposition of the Realization

"The lunar *bindu*, which has been produced by virtue of wisdom" [that is, the *karmamudrā* or the *jñānamudrā*]. Here, this lunar *bindu* has been produced by virtue of concupiscence for wisdom. "This lunar *bindu*", i.e., this drop of *bodhicitta*, "which has been produced by virtue of wisdom and has also reached the *vajra*-gem, unites with the three "unchangings"". This union occurs in the secret parts, the navel and the heart, "during the realization". In other words it takes place in the third limb, the realization. The realization limb has to be accomplished in this way.

8.7.3
Exposition of the Great Realization

"Unique and pacified by virtue of the imperishable pleasure". Here, that single moment of *bodhicitta*, which takes place "by virtue of the

[103] Cf. GSU, 172; see below, pp. 288, 292.

imperishable pleasure", is called "pacified". "Here, during the great realization, the innate *yoga* of knowledge occurs". [In other words,] the unification of the mind with the unchanging pleasure occurs. The fourth limb is the "great realization"[104].

The mudrā *is similar to Māyā and appears in the mind and in the ether like a figure in a mirror. Spreading manifold rays as lightning or fire do, she illuminates the three worlds. [Even though] she is not separate from external [reality and] from the bodies, she is devoid of sensorial objects, consists only of light, and lives in the ether. She is made of mind: [even though] she is one, she embraces the mind of the manifold world*[105] [LKC IV, 198].

She is only an apparition of [one's own] mind; she is born in one's own mind, she is like an image in a mirror. She, who was honoured by the Buddhas [and] *the sons of all the Victors, has to be honoured by the great* yogin*s (*yogīndra*). She, intensified by the flame of knowledge, burns all of Māra's armies (along with their objects) and also attachment, and so on. Within one year, she confers the equal pleasure (*samasukha*) on the* yogin*s' body*[106] [LKC V, 113].

[104] *GBh*: "'By virtue of concupiscence for wisdom' means by virtue of the *caṇḍālī*'s non-conceptual flame. [The lunar *bindu*] 'unites with the three «unchangings»': the mind-*bindu*, having reached the secret parts, is restrained; the speech-*bindu*, having reached the navel, is restrained; the body-*bindu*, having reached the heart, is restrained. The knowledge-*bindu* is restrained 'by virtue of the imperishable pleasure', namely, by virtue of the group of *bindu*s that have reached the top of the *vajra* not falling down. [This is] the '*yoga* of knowledge'".

On this theme, cf. VP, comm. on LKC V, 75 (ed., vol. III, p. 39).

[105] *GBh*: "'The *mudrā*', viz., the great *mudrā*, 'is similar to Māyā', i.e., is similar to an image reflected in a clean mirror. She 'appears in the mind and in the ether', that is, in a mind that is non-mind (*acittacitta*); and precisely for this reason it has been said that she is 'like a figure in a mirror' [...]. 'She is not separate from external [reality and] from the bodies' of Māyā, [or in other words,] she is fused with objects and sensorial faculties. [Yet] she is separate from these [objects and sensorial faculties]: 'she is devoid of sensorial objects', which are reflections of *dharma*s. 'She is one' [and yet] 'embraces the mind of the manifold world.' Therefore 'she is made of mind', i.e., she has the nature of a mind that is non-mind".

[106] In the VP (ed., vol. III, p. 53, line 15) Puṇḍarīka does not comment on this verse and simply writes *vṛttaṃ subodham*.

GBh: "The divine *mudrā* 'is only an apparition', a reflection, 'of one's own mind' in which [its two aspects:] perceivable and perceiver are perfectly fused. 'She' is only an

9

Two Aspects of the Mind, the Initiation, and the Imperishable Pleasure. Commentary on LKC V, 114

*Wisdom and knowledge are the mind. A tenfold image belongs to it. The initiation is immersion into this [mind], the sheen (*nibhā*)*[107] *of the immaculate (*vimala*) moon, which is similar to an image reflected in a mirror. From this originates the imperishable pleasure of* nirvāṇa, *which is innate, unchanging, the fourth*[108]*. The glorious master is he who, in his heart and mouth, possesses this Buddha's face* [LKC V, 114].

Here, "wisdom and knowledge" correspond respectively to the perceiver-mind [and to the perceivable mind]. [More exactly] this means that knowledge, i.e., the perceivable mind, is the "tenfold image" beginning with smoke, which can be seen as a magical image, a reflection in the mirror of what is perceivable and which "belongs to it" [namely, to wisdom], the perceiver-mind. This [image] is precisely knowledge, the perceivable mind. In a similar way, our eye perceives itself in a mirror,

appearance 'born', that is, arisen, 'in one's own mind', which is endowed with all aspects and at the same time devoid of all aspects (*sarvākāranirākārarūpa*). She is 'intensified by the flame of knowledge', i.e., by the *caṇḍālī*'s flame [...]. 'Māra's armies', which are united with 'their objects', viz., the aggregates, the elements and the bases, are the web (*jāla*; Tib., *dra ba*) of conceptual constructions. It has been said: *Māra is one's own mind; no other Māra exists* [the full verse is quoted in AK, ed., p. 2; cf. also VP, ed., vol. I, p. 23: *māro nāma sattvānāṃ saṃsāracittaṃ vāsanāmalaḥ, buddhatvaṃ nāma saṃsāravāsanārahitaṃ cittam*]. 'She confers the equal pleasure', the pleasure of the innate bliss (*sahajānanda*), 'within one year', viz., within Kālacakra's year, which lasts three years and three fortnights".

[107] Cf. Edgerton 1970, vol. I: 297.

[108] Or, if we accept the reading °*upame* (instead of °*upamā*), which seems to be more consistent with the context, the sentence can be translated in the following way: "*The initiation is immersion into this [mind], which is similar to an image reflected in a mirror, bright as the immaculate moon. From this [immersion] originates ...*". This reading seems to be followed also by the Tibetan translation (see also Gnoli-Orofino 1994: 248, note 6). The editors of the VP suggest the reading °*upamaṃ* ("*...immersion, which is similar...*"), which is possible as well. Their conjecture does not fit in the ṢY on the basis of the *GBh.* Raviśrījñāna apparently accepts the gloss by Puṇḍarīka according to which *majjana* ('immersion') would entail the first four yoga limbs. Moreover, he considers the word *vimala* ('immaculate') – which is the first word of the compound ending with *upama* – as an implicit reference to *anusmṛti.*

like a reflected image. "The initiation is immersion into this [mind]". Here in the sixfold *yoga*, the entrance of the perceiver-mind into this perceivable mind ([entrance that corresponds to] withdrawal – i.e., inactivity towards external objects –, contemplation, restraint of the breath and retention) is called "immersion". "From this" immersion "originates the imperishable pleasure of *nirvāṇa*, which is innate, unchanging, (and) the fourth" pleasure. The meaning is that [this pleasure] is superior to the vibrations [called] child and adult. It is beyond [every] worldly comparison and free from the behaviour of the three worlds. It has nothing to do with laughter, exchanging glances, touching, embracing, holding hands and union. It is not caused by the *karmamudrā* and the *jñānamudrā*. It is characterized by the light endowed with all forms that is voidness. The teacher always possesses "this Buddha's face", the face of knowledge, "in his heart" because he meditates and directly experiences it [and] "in his mouth" in order to instruct the disciples. The meaning is that he is "the glorious master", the Vajra-holder, and not one of those who teach the pleasure deriving from the two organs[109].

[109] *GBh*: "'Wisdom', viz., the perception of the voidness of all the *dharmas*, is the 'perceiver-mind'. '[The tenfold image] beginning with smoke', which is 'a reflection in the mirror (*ādarśāvabhāsa*) [of what is perceivable]' and which 'belongs to it' is the 'knowledge, i.e., the perceivable mind'. Hence, just as our eye perceives itself [lit. 'our eye'] reflected in a mirror, the mind, whose nature is voidness, always perceives the mind endowed with all the aspects, whose nature is also voidness. This is the meaning. The 'immersion' of the 'perceiver-mind' (the voidness mind) 'into this perceivable mind' (characterized by smoke, and so on) is the perfect fusion [of these two aspects]. [The word] 'immaculate' (*vimala*) is a reference to recollection. 'The vibrations [called] child and adult.' The moved pleasure (*kṣarasukha*) of the means (*upāya*) is twofold: child and adult. The vibrating pleasure (*spandasukha*) [the third pleasure] is intensified by wisdom; [the fourth pleasure] is 'superior' to these [pleasures], viz., it transcends the world. The 'fourth' [pleasure], deriving from the divine *mudrā*, occurs when the movement of wisdom and means ceases. The 'Vajra-holder' is he who possesses a body of transformation".

In the VP, comm. on LKC V, 112 we read: *tasmād upāyasya sukhaṃ kṣaraṃ dvidhā bālaṃ prauḍhaṃ prajñāyāḥ spandasukhaṃ vṛddhaṃ tayor dvayor yadā niḥspandaṃ bhavati mahāmudrādvāreṇa tad dvīndriyarahitam advayam* (ed., vol. III, p. 53, lines 7-9); cf. also VP, comm. on LKC V, 76. For a criticism of the masters who teach the pleasure derived from the two organs, in other words, those who support the idea that the third and fourth initiations (*abhiṣeka*) are identical, see also the PAJS (VP, ed., vol. III, pp. 80-1).

10

THE TEN SIGNS ACCORDING TO LKC V, 115

Those whose mind is fixed in the ether, whose eyes are open, and who have entered into the adamantine way see that from the void the smoke, the mirage, the clear immaculate firefly, the lamp, and also the flame, the moon, the sun, the vajra, *the supreme* kalā *and the* bindu *appear. In the middle of it, Buddha's image that is devoid of objects, viz., the manifold body of enjoyment, arises*[110] [LKC V, 115].

Now, with the words: "Those whose mind", etc., the entrance of one's own mind into the light is explained. Here in the *mantra*-vehicle and in the [Prajñā]pāramitā-vehicle, the *yoga* exercise is twofold: it is performed in a [closed] space (*ākāśa*) and in an open space (*abhyavakāśa*)[111]. He who will obtain the *yoga* in a [closed] space, in the night (i.e., in the darkness, in a house without openings), with [his] "mind fixed in the ether", sees the signs beginning with smoke. "He whose eyes are open and who has entered into the adamantine way". Here, through the night-yoga, he, whose vital breath has entered into the central channel, sees [four signs] emerging from the void. In fact, it has been said: "Those whose mind is fixed in the ether, whose eyes are open, and who have entered into the adamantine way see that from the void the smoke, the mirage, the clear immaculate firefly (and) the lamp appear". Thus, [the *yogin*] sees a cloudless sky; then from this sky, through the day-yoga he sees "a great fire of wisdom and knowledge, which is autogenous and born from the ether" [NS VI, 20cd (61)][112]. In other words a "flame" is seen in the cloudless sky. Then [the *yogin* sees] "a great solar light, which is a shining brightness of knowledge" [NS VI, 21ab (62)]. This corresponds to the appearance of the "moon"; "the lamp of the world" [NS VI, 21c], viz., the "sun"; "a torch of knowledge" [NS VI, 21d], viz., Vajrarāhu; "the great brightening splendour" [NS VI, 21d], viz., the lightning, i.e., "the supreme *kalā*"; and "the king of the *vidyās*, who is the most excellent Lord of the *mantras*" [NS VI, 22a (63)], viz., "the *bindu*". [Therefore,] the Blessed One mentioned ten signs: [four] in the *Samāja*, etc., according to the night-

[110] The translation of the last *pāda* is based on the commentary and similar passages in parallel texts. See above, p. 113; below, p. 277 and note 114.

[111] See below, p. 292.

[112] See below, p. 290, where NS (VI, 20cd-22ab) 61c-63b is quoted.

yoga, and [six] in the *Nāmasaṃgīti*, according to the day-yoga[113]. Therefore, [the sentence:] "the king of the *mantras*, the author of the great goal" [NS VI, 22b] is [a reference to] the vision of the image (*bimba*) endowed with all forms, pots, clothes, etc. "In the middle of it", viz., in the middle of the *bindu*, "Buddha's image that is devoid of objects" (due to the absence of objective realities and of conceptual constructions), "viz., the manifold body of enjoyment, arises". Then, the inarticulate sound (*anāhatadhvani*) is heard because of the union with the image. Thus, the body of transformation (*nirmāṇakāya*) derives from the manifestation of the form and the body of enjoyment from the manifestation of the sound. This is the meaning[114].

11

COMMENTARY ON LKC V, 116

With his eyes firmly fixed, the yogin *must look at the cloudless sky until a black line with spreading, shiny rays is seen. In this channel of time, the Omniscient One's image, which is pure like the sun reflected in water, full of all colours, and endowed with all forms, is present. It is one's own mind; it is devoid of objects; it is not another's mind* [LKC V, 116].

[113] The cloudless sky mentioned in the GSU is not considered here a fifth sign. See Introduction, p. 24.

[114] *GBh*: "Now, with the words: '[Those whose mind is fixed in] the ether, the entrance of one's own mind into the light' of the mind, viz., into the light of the mind similar to an image (*pratibimba*) reflected in a mirror, is explained. 'Night' is a synecdoche: it means darkness. He 'whose mind is fixed in the ether' is he whose mind is merged into the ether. Those 'who have entered into the adamantine way', whose vital breath has entered into the *avadhūtī*, possess thoughts fixed in the ether, that is, [thoughts] perfectly fused in it. 'From [this] sky' means from the cloudless sky, which is a basic sign (*ādhāranimitta*). 'From the manifestation of the form' means from the apparition of a pure and unobstructed form similar to a reflection in a mirror. 'From the manifestation of the sound' means from the perception of a simple inarticulate sound that is the vibration of the great pleasure not originating from an effort executed in the throat, palate, and so on. Thus through this verse, the Blessed One has revealed the two bodies [transformation and enjoyment] of the glorious Vajra-holder".

In the AKU (ed., p. 142) we read: *ākāśetyādi* | *vyomnā samarasāni cittāni yeṣāṃ tair ardhonmīlitalocanair avadhūtīgataśvāsaiḥ* | *śūnyād dhūmo marīciḥ khadyotaḥ pradīpa iti* | *niśāyogena catvāri paśyati* | *tato nirabhragagane divāyogena jvālācandrārkakṛṣṇaratna-vidyunnīlacandrabhāsān ṣaṭ iti daśanimittāni* | *tanmadhye mahābindumadhye buddha-bimbaṃ sarvākāraghaṭapaṭādibimbadarśanaṃ bāhyaviṣayaśūnyam avikalpānekasaṃbhogakāyātmakabimbadarśanam ekakṣaṇe sarvabhāsapratibhāso māyāvat.*

In the day-yoga, "with his eyes firmly fixed, the *yogin* must look at the cloudless sky" in the morning and in the afternoon, turning his back on the sun, otherwise the sun rays will cause partial blindness (*timira*). Therefore, after eliminating this [risk in the above way] (*tadbādhāt*), [the sky] has to be looked at every day "until a black line" the width of a hair "with spreading, shiny rays is seen" in the middle of the *bindu*. "In [this] channel of time", that is, inside the *avadhūtī*, "the Omniscient One's image" (viz., all the three worlds), "which is pure like the sun reflected in water, full of all colours, and endowed with all forms, is present. It is one's own mind; it is devoid of objects, it is not another's mind". Another mind does not exist, for the knowledge of another mind is absent. Here at first, the apparition of one's own mind is seen through the Tathāgata's physical eye; the knowledge of another's mind is seen through the divine eye, etc. Therefore in the *Dharmasaṃgraha*, the Blessed One is said to have five eyes[115]. Thus, gradually, by force of meditation, [the *yogin*] will obtain the physical eye, the divine eye, Buddha's eye, the eye of wisdom and the eye of knowledge. Therefore, there is nothing that the Omniscient One does not see[116].

The aspect of the earth lacks solidity. The fluid appearance of water is not liquid because it lacks liquidity. The aspect of fire is not fire. The motional appearance of wind is not wind, it lacks movement. The aspect of the ether [lit., 'void'], even if it is visible with all the great colours, white, green, [etc.,] is not colour. Even if he is endowed with all the aspects he is not visible because of the power of impurities, passions and Māra, which resides in one's own heart[117] [LKC V, 119].

[115] Cf., for instance, *Dharmasaṃgraha*, ed., p. 38. Cf. also Wayman 1984: 155-61; *Abhisamayālaṃkāravṛtti* by Vimuktisena (ed., pp. 47-8).

[116] *GBh*: "'With his eyes firmly fixed' means with motionless eyes. 'For the knowledge of another mind is absent' means: for another mind, distinct from one's own mind and knowable, is absent. It has been said [SU, 156-158]: *Since the manifestation (*vibhāga*) of an external knowable reality exists [in this very mind], here the vision of the knowable reality, unborn and unperished, corresponds to the vision of one's very own mind and not that of another reality. Therefore, nothing can imprint itself on itself. How can a big sword cut itself with its own blade? In a dream, it is possible to feel pleasure from uniting with a barren woman's daughter; in the same way, pleasure is felt through the constant cultivation of the image arising from the ether*".

[117] *GBh*: "With this verse the means of accomplishing the *dharmakāya* is indicated. The characteristics of the image [are explained] with the words: 'the aspect of the earth', and so on. Here, the earth, and so on, which are seen, 'lack solidity'; they are apparitions

*The earth goes into water, the water into fire, the fire into air, the air into the ether (*śūnya*), the ether into the tenfold sign, and the sign into the [image] endowed with all the aspects. [The latter] goes into the supreme unchanging inarticulate pleasure, viz., the body of knowledge (*jñānakāya*)*[118]*. O king, magical power and perfection for men come from knowledge, here, in this very life*[119] [LKC V, 122].

The entrance of the vital breath into the central channel; the arresting of the lunar course, along with the solar [course], in the right and left [channels]; the mind entering into the supreme pleasure during the embrace with the

(*pratibhāsa*) of the voidness and lack substance (*adravya*). [The water] with its 'fluid' aspect is similar to the water of a mirage; it is not water 'because it lacks liquidity'. Thus 'the aspect of fire is not fire' because it does not burn. Since 'the motional appearance of wind' lacks substance, 'it lacks movement', 'it is not wind'. 'The aspect of the ether [lit. 'void']', even if seen, is similar to a magic town, because it lacks substance. Even if united with colours, such as white, it is not colour because it lacks substance. 'Even if he is endowed with all the aspects', he is never visible to foolish men. Why? 'Because of the power of passions and Mārā', namely, because of the flow of the vital breath in the left and right channels. This is the rule".

[118] In the *Svādhiṣṭhānakramaprabheda* (stanzas 20-21) we read: *bhūdhātur līyate toye toyaṃ tejasi līyate* | *tejaś ca sūkṣmadhātau ca vāyuś citte pralīyate* || *cittaṃ caitasike līyed avidyāyāṃ tu caitasaḥ* | *sāpi prabhāsvaraṃ gacchen nirodho 'yaṃ bhavatraye* ||. These stanzas are also quoted in the commentary (*ṭīkā*) on TJS (ed., p. 21), in the AKU (ed., p. 165) and in the *Yogimanoharā* by Muniśrībhadra (ed., p. 58).

[119] *GBh*: "Now, with the words 'the earth', and so on, the dissolution of the five *maṇḍala*s is described. Here, when the *yogin*'s eyes are open with the glowing gaze of anger (*krodhadṛṣṭyā*) and his mind is fixed on the void, then [his vital breath will move] in the left or right [*maṇḍala*s]. 'Earth' is a synecdoche. When the *yogin* meditates, at the moment in which the earth flows in the right [channel], the progressive dissolution of the elements occurs following the order expounded in the verse. But, when [the vital breath] flows in the left channel, the progressive dissolution [is inverted and] begins with the ether-*maṇḍala*, and so on. Therefore, [progressively] the vital breath that flows in the left or right channels comes into possession of the qualities of the [various] elements and so it is called the *maṇḍala* of the [earth, and so on]. Thus, in the right channel, the vital breath of the earth-*maṇḍala* reaches the water-*maṇḍala* and continues until it arrives at the knowledge-*maṇḍala*. Instead, in the left channel, the vital breath procedes from the ether onward. Thus 'the ether' goes 'into the tenfold sign' beginning with smoke, and [subsequently] 'the sign goes into the image endowed with all the aspects'. The image goes into the 'unchanging pleasure'. This is precisely the knowledge of the Prajñāpāramitā. 'O king, [both] magical power', such as the faculty of flying in the ether, 'and perfection', viz., sovereignty over the three worlds, 'for men come from knowledge, here, in this very life'. This is the rule for the entrance into the way".

On the *maṇḍala*s, see above, p. 36.

mudrā, *and the awakening of the* vajra; *the sound of the* vajra *(male organ) [moving] in the lotus (female organ) or [if a woman is not present] the shaking [of the* vajra*] with the lotus of one's own hand in order to bring about pleasure; this non-ejection of the seed, that is, the pleasure, destroys the fear of death. This is the face of the glorious master*[120] [LKC V, 121].

12

THE VISION OF THE SIGNS AS DESCRIBED IN THE SU

This teaching of the great *mudrā* is also spoken of in the *Paramādibuddha*: *[The yogin] should attain this reality (*asya*)*[121] *through inconceivable apparitions (*pratibhāsa*), viz., the signs beginning with smoke, namely, the images of wisdom similar to the ether, which are beyond existence and non-existence, which are [only] conceivable by [the* yogin*'s] own mind and which are completely devoid of agglomerations of atom dust*[122] [SU, 24-25].

[120] *GBh*: "Now, with the words: 'the entrance', and so on, the yoga [practice] is summarized. Here first of all, the *yogin* has to perform 'the entrance of the vital breath into the central channel', viz., into the *avadhūtī*. Through this [entrance] he sees the signs. This is said to be the first face of the glorious master, i.e., Buddha's body-*vajra*. Then he has to perform the 'arresting' of the vital breath, viz., 'of the lunar course', the left channel course, 'along with the solar [course]', the right [channel] course. This is the rule. Restraint of the breath is the second [face], the speech-*vajra*. 'During the embrace with the *mudrā*', the mind is deeply passioned towards the image, the *bodhicitta* melts, and the third [face], the mind-*vajra*, takes place. Thus, '[the mind] entering into the supreme pleasure and the awakening of the *vajra*' follow. Otherwise, if the pleasure of bliss does not arise in spite of the image [having been meditated on], then he can slowly procure 'the sound of the *vajra* [moving] in the lotus or', if a woman is not present, he has to perform the 'shaking [of the *vajra*] with' his own hand-lotus 'in order to bring about [an intensification of] the pleasure', but not an emission (*pāta*). Thus, 'this non-ejection of the seed' corresponds to a 'pleasure that destroys the fear of death'. 'This' is the fourth 'face of the glorious master', the knowledge-*vajra*. This is the rule for the yoga exercise".

[121] In the SU*Ṭippaṇī* (Gnoli 1997b: 122, lines 11-12) the word *asya* is glossed with *sarvaprapañcarahitakāyacatuṣṭayaikalolībhūtānuttaramahāsukhasvabhāvasya vajrasattvasya*.

[122] *GBh*: "'Through [the signs] beginning with smoke, the *yogin* should attain', viz., he should manifest, 'this reality'. [This reality] is the Omniscient One's fire of knowledge that burns the fuel consisting of all the obstacles of the impurities and of knowable reality (*kleśajñeyāvaraṇa*). What are these [signs]? They are well-known in all the [texts], such as the *Mūlatantra*, the *Laghutantra* and the aphorisms of the deep meaning of the venerable Prajñāpāramitā. Since [these signs] appear in the void without any reason, they are

[These images are]: smoke, mirage, firefly, lamp, flame, moon, sun, darkness, kalā *and the great* bindu*; [in the middle of the* bindu*] the shining universal image (*viśvabimba*) appears*[123] [SU, 26].

The image similar to a dream, which is seen in the void with half-closed eyes and is not a conceptual imagining, is the image on which [the yogin*] should always meditate* [SU, 27][124].

'apparitions'. Due to the cessation of all conceptual constructions, they are 'inconceivable'. Since they constitute the omen of the ultimate reality (*tattvaphala*), they are 'signs'. 'Wisdom' is the idea of the voidness of one's own reality (*svabhāvaśūnyatādhīḥ*; Tib., *stong pa nyid kyi blo*), an [idea] devoid of perceivable and perceiver. These [signs] are 'the images' of such [wisdom]. In other words, they are apparitions perceivable only through the *yogin*'s direct perception (*yogipratyakṣa*). Since they are unblemished by external and internal stains, they are 'similar to the ether'. Since they are not darkened by those spots that are conceptual constructions about erroneous ideas (*doṣa*), such as being and non-being, they 'are beyond existence and non-existence'. Since they are perceivable only through the *yogin*'s own experience, they 'are [only] conceivable by [the *yogin*'s] own mind'. Since in every respect they are natural (*akṛtrima*), wonderful (*adbhuta*) and devoid of their own nature, they "are completely devoid of agglomerations of atom dust'".

[123] *GBh*: "[At the beginning,] a void apparition (*ābhāsa*) occurs. It has the aspect of 'smoke' that pervades all internal and external realities. It appears soon after the apparition of a cloud. It has been said: *The first [sign] shines like a cloud, the second is similar to smoke.* The 'mirage' has the aspect of trembling water. The aspects of the 'firefly' and of the 'lamp' are well-known. These four signs appear in a house without any openings, and since they originate from darkness, they constitute the night-yoga and the yoga of [closed] space. In the glorious *Samāja*, etc., where the first and the second signs are inverted, it was said: *Once the mind has reached the arrest-*vajra*, the perception of the signs occurs. Bodhivajra said the sign is fivefold. The first sign has the aspect of a mirage, the second is similar to smoke, the third has the aspect of a firefly, the fourth of a shining lamp; the fifth of an everlasting light similar to a cloudless sky* [GSU, 149cd-151]. Later on, preceded by the apparition of a cloudless sky, the 'flame', a void apparition with the aspect of fire, appears. The apparitions of the 'moon' and the 'sun' are well-known. The 'darkness' is Rāhu's light, an apparition similar to a black gem. 'Kalā' is the apparition of lightning. The 'great *bindu*' is an apparition endowed with the aspect of a blue lunar wheel that illuminates all motional and motionless things. Since these six signs appear in the light of a cloudless sky, they constitute the day-yoga, the yoga of open space. Then, preceded by the vision of Buddha's image consisting of [his] body of enjoyment placed in the middle of the [*bindu*], the 'shining universal image appears' in a single instant. It is similar to water in the palm of the hand, it is pure, endowed with all the aspects (*sarvākāra*); it is the vision of pots, clothes, and so on".

[124] *GBh*: "What 'is seen in the void', which is devoid of perceivable and perceiver, 'with half-closed eyes', viz., with the eyes half-open directed towards the intermediate space (*antarāla*), 'is not a conceptual imagining': it corresponds to the *yogin*'s direct perception. This 'is the image', i.e., the smoke, and so on, on which 'he should [always] meditate', viz.,

*This meditation (*bhāvanā*) on non-existence, viz., on the image, is not a meditation for* yogins. *Existence [and] non-existence do not exist with regard to the image, because for the mind there is the vision of a reality not conceptually conceived*[125] [SU, 28].

*Just as a young girl sees in a mirror a magical image (*pratisenā*)*[126] *that does not come from a real object, a real* yogin *sees in the ether a reality (*dharma*), which can be past or future*[127] [SU, 29].

Of this [image] neither existence nor non-existence can exist, because we have the vision of something devoid of objective reality. Although an objective reality does not exist, something exists that is similar to Māyā, to

that he should experience directly. Both yogas were described in the glorious *Ādibuddha* with the words *ākāśāsakta*, and so forth [see above, pp. 112-13], whereas in the Prajñāpāramitā it was said: '*The concentration (*samādhi*) called* ratnāloka, *the concentration called* ratnapradīpa, *the concentration called* candrāloka, *the concentration called* sūryapradīpa, *and finally the concentration called* sarvākāradarśī', and so forth. Therefore, with no doubt, he who longs for Buddhahood must meditate on the way of smoke, and so on".

For other references regarding concentration lists in Prajñāpāramitā literature, cf. Gnoli-Orofino 1994: 254, note 1.

125 *GBh*: "One could say: 'The great *mudrā* is free from all the stains of conceptual constructions and meditation is mental activity [based on conceptual superimpositions] (*samāropa*). Therefore, in what sense has it been said '[the *yogin*] should [always] meditate' [st. 27]?' The verse answers this question. According to the teaching, the 'meditation on' both external and internal 'non-existence', viz., the meditation on this very 'image, is not a meditation for *yogins*' because it is also non-existent. One could object: 'Since the two ideas (*vikalpa*) of existence and non-existence are on the same level, in what sense does meditation on non-existence not occur?'. [In other words, one can perform a meditation both on being and non-being]. [It does not occur] because 'with regard to the image' of voidness, both of the two conceptual constructions of existence and non-existence do not exist for the *yogin*. Why? Because 'with regard to the image' of voidness 'there is the vision of a reality not conceptually conceived', i.e., the direct perception of smoke, and so on. This is the meaning. If a conceptually conceived reality existed, then a real existence (*bhāva*), such as pots and clothes, would also exist. [On the other hand,] if no vision existed, then a non-existence, such as a barren woman's son, would be present. But since here the vision of a reality not conceptually conceived but directly perceivable occurs, everything is well-founded".

126 On the *pratisenā* rite, cf. Introduction, pp. 27-8.

127 *GBh*: "With this stanza a suitable example is given in order to establish the vision of a reality not conceptually conceived. The 'magical image' corresponds to the officiants' expectation (*sādhakacintā*) and can appear on the surface of a mirror, a sword, a thumb[nail], a lamp, the moon, the sun, water and the eyes. It 'does not come from a real object', viz., it does not come from the physical body (*jaḍadharma*) of a thief, and so forth".

a dream and to magic. Indeed, although a reality does not exist, a reality is seen to arise and, being similar to the 'thought-gem', it can fulfil the infinite desires of beings[128] [SU, 30-31].

*Since there is a magical image, a young girl sees a thief, etc., not seen [before]. Having reached the [place shown by the girl], the officiants (*sādhaka*) see this [same reality] with their limited eyes*[129] [SU, 32].

If [the young girl] sees a real form, why does she not see her own face? And if [she] sees an unreal form, why does she not see a hare's horn? She does not see with other eyes; she does not see with her own eyes. What is seen is unborn, like the son of a virgin[130] [SU, 33-34].

[128] *GBh*: "The 'existence and non-existence' of this vision devoid of conceptual construction do not exist; as a matter of fact one only perceives the causal efficiency of an unreal thing. Even in ordinary life, unreal things, such as *māyā*, a dream and magic, can be seen. Therefore it has been said: 'Indeed ...'. 'Although a reality', such as the self, 'does not exist', a knowledge devoid of conceptual construction arises. Since it accomplishes worldly aims in all their aspects, it is similar to the thought-gem".

[129] *GBh*: "[...] 'Since there is a magical image, a young girl', who is present here and whose eyes have been empowered by *mantras*, 'sees a thief, etc., not seen before'. 'Having reached the place shown by the girl, the officiants', those who cause the appearance of the magical image, 'see this [same reality] with their limited eyes', namely, with obstructed eyes that have a limited range. This is the meaning. Similar to the young girl, the *yogin*, whose mind and eyes have been empowered by *mantras*, who has mastered the teaching and who has persevered in his vow of chastity, sees in the ether a reality that is beyond the world and inconceivable to ordinary men who have not received the [correct] teaching".

[130] *GBh*: "This reality is devoid of all conceptual proliferation (*prapañca*). '[She does not see] with other eyes' because there is no vision at other times; '[she does not see] with her own eyes' because they are covered by a bandage. Through this example of the magical image, [it is shown that] what the *yogin* directly perceives [i.e., the *yogin*'s direct perception (*yogipratyakṣa*) itself] is 'unborn' in every respect, due to the absence of its own nature. [Thus,] the Omniscient One's knowledge is proved to be similar to the perception of a son of a virgin in a dream; and it has been said: *Similar to a virgin who, during a dream*, and so on".

The reference to the use of a bandage during the *pratisenā* rite is also present in the SU*Ṭippaṇī* by Sādhuputra Śrīdharānanda (Gnoli 1997b: 124, line 8). In the SUṬ (ed., p. 49) we read the following sentence: *anyacakṣurbhyāṃ lalāṭādibhavābhyāṃ na paśyati nāpi svacakṣurbhyām anyadā 'darśanāt.* The verse *Samādhirājasūtra* IX, 17 (ed., p. 47) is fully quoted in the Tibetan translation of the ṢY and in the SUṬ (ed., p. 49): *yathā kumārī śayanāntare 'smin sā putrajātaṃ ca paśyet* | *jāte 'tituṣṭā mṛte durmanaḥsthitā tathopamāj jānata* [conjecture; *jñānataḥ*: SUṬ; jānatha: ed. P.L. Vaidya] *sarvadharmān* || "Similar to a virgin who, during a dream, sees that a son is born [to her] and is very happy because the baby is born, but sad because he dies, you should see all *dharmas*".

13

THE SIXFOLD YOGA ACCORDING TO VAJRAPĀṆI'S LTṬ. COMMENTARY ON CST I, 9CD-10AB

Furthermore, with the words: "Through the muttering of *mantras*"[131], and so on, the "means" (*upāya*) through which one obtains Buddhahood is explained[132]. Here the *yogin*'s nature is twofold: mundane and supramundane. Of these two, the *yogin*'s supramundane nature is Buddhahood. [According to the stanza], its particular attributes are that 1) it is "supreme and meritorious", for it is perfectly full of the equipment of meritorious acts, and 2) it is "pure" and 3) "destroys sins", for it is perfectly full of the equipment of knowledge. [The *yogin*] obtains this Buddhahood "through: *a)* the muttering of *mantras*, *b)* contemplation and *c)* pleasure". Here it is said that the *yogins* obtain the *yogin*'s nature through this means (*upāya*). *Sidhyate* is an archaic form [of *sidhyati* (= he obtains)]. This means is the sixfold yoga, which here [in this verse of the *Cakrasaṃvaratantra*] is mentioned inverting the position of the first two limbs and without [naming] the limb included in each of the [limbs that are mentioned] (*ekāntaritāṅga*)[133]. For [as a general rule] an unuttered limb can be understood on account of a related uttered limb. For instance, once '*this* is the sun' is said, '*the other* is the moon' is also clearly perceived – even if [the latter] is not mentioned – precisely because of the inner power of the words (*sāmarthya*). In the same way, any reality naturally related to another one (*parasparāpekṣakadharma*) is perceived, even if unnamed, once the [correlative] reality is named. Therefore, in this Tantra[134], according to the master's teaching, the other triad of limbs has to be understood to be included in the first triad and the limb here mentioned in the middle should be placed first. This is the established doctrine transmitted from one master

[131] That is, stanza I, 9c-10b of the CST, which is quoted in the *GBh*: "Through the muttering of *mantras*, contemplation and pleasure, he obtains the supreme *yogin*'s nature (*yogitva*), which is meritorious and pure, and which destroys sins".

The same stanza appears in the *Abhidhānottaratantra* (fol. 2a), where we read *janmanīhaiva jāpadhyānarasena ca* instead of *mantrajāpena dhyānena ca sukhena ca.*

[132] Cf. GSU, 133-134.

[133] The concept is summarized in the following table:

2) *dhyāna*	4) *mantrajāpa (dhāraṇā)*	6) *sukha (samādhi)*
[1) *pratyāhāra*]	[3) *prāṇāyāma*]	[5) *anusmṛti*]

[134] I.e., the CST.

to another. If it were accepted [simply] on the basis of the reading and the order presented in the Tantra, then what role would the transmission of a doctrine have? Thus every kind of intentional language (*sandhābhāṣa*)[135] should be interpreted on the basis of the established doctrine transmitted from one master to another. In every case our knowledge should be based on this [tradition] or on a commentary made by a Bodhisattva, and not on some other gloss made by those who are [simply] proud of being learned. Therefore here, with the words "contemplation", and so forth, one has to understand the other triad of limbs. One should know that in this [Tantra] the meaning of three limbs is condensed, since six limbs were stated in the other Tantra [viz., in the *Guhyasamāja*]. Here, in the *Samājottara*, the Blessed One said:

The sixfold yoga is proclaimed: withdrawal, contemplation, restraint of the breath, retention, recollection and concentration [GSU, 141]

Therefore, withdrawal should be understood prior to "contemplation"[136], restraint of the breath should be understood prior to the "muttering of *mantras*" – here [in the *Cakrasaṃvaratantra*], the words "muttering of *mantras*" (the neutral or the adamantine muttering)[137] mean the retention

[135] On intentional language (*sandhābhāṣa*), cf. Bhattacharya 1928; Elder 1976; Bharati 1969^2: 164-84; Bagchi 1939: 27-33; Newman 1987a: 38-42; Seyfort Ruegg 1989; Kværne 1977: 37 ff. Cf. also Lamotte 1993^2: 20.

In the *GBh* several stanzas from the GSPU (ed., p. 3) are quoted. These stanzas are translated here according to the order in which these appear in the GSPU: *It is expressed through six standpoints (*koṭi*):* sandhyābhāṣā, nosandhya, neyārtha, niyatārtha, yathārutha *and* naruta. *Jina utters the surface meaning, viz., an explanation of a truth that remains concealed. Then he utters the deep meaning in order to illuminate the true meaning of things. The explanation of the* dharma-*truth for beings who speak particular languages is intentionally uttered by virtue of a doubtful language. The extended explanation of the meaning concerning* maṇḍalas, *precepts and the conduct, has been properly called literal language. The technical words of the Tathāgatas, such as* koṭa [or *koṭākhya*; cf. Broido 1993: 97, 111], *which are not present in common treatises, are called non-literal language. In order to awake those beings whose senses are weak, the clear explanation of the true reality (*tattva*) is manifestly called non-intentional language.*

On the six standpoints see also VP, ed., vol. I, p. 35; HTPṬ, Section One, stt. 27, 68cd-69ab.

[136] It is worth noting the uncommon use (here and below) by Vajrapāṇi of the word *pūrva* at the end of a compound.

[137] *GBh*: "The 'neutral muttering' corresponds to awareness of the vital breath that flows into the *avadhūtī*. 'The adamantine muttering' is [also called] the absolute muttering, that is, the practice of retaining the breath in the top of the upper part of the nose [...]".

of breath –, and recollection should be understood prior to "pleasure". Here concentration is meant with the word "pleasure". Thus, through these six limbs, [the *yogin*] attains the [supramundane] *yogin*'s nature, i.e., Buddhahood.
In a similar way, he obtains the *yogin*'s external worldly nature. For beginners or young *yogin*s the worldly fruit, extending to the Akaniṣṭha deities' earths, comes from *a)* the muttering of *mantra*s, which [in this case] corresponds to what is called withdrawal[138], *b)* contemplation, that is, the mind immersed in conceptual meditations of maṇḍalic wheels, etc., and *c)* the pleasure, i.e., the changing (*kṣara*) and vibrating (*spanda*) pleasure of the *karmamudrā* and *jñānamudrā* according to the worldly truth.
Thus, through both processes [the *yogin*] obtains the *yogin*'s nature, which is mundane and supramundane. With reference to this, he obtains the *yogin*'s supramundane nature through the sixfold yoga according to the following description.

13.1

The Six Limbs of the Yoga

Here[139], what is called withdrawal is, on the one hand, the inactivity of the knowledge of the [physical] eye, etc. with respect to external objects, such as colour (which is carried out through the senses, the eye, and so on); and, on the other hand, it is the activity of the knowledge of the divine eye, etc.[140], with respect to internal objects (which is carried out through the divine senses, the eye, and so on). Internally, since the [*yogin*'s] base is voidness, a vision of all things (*sarvabhāva*°) lacking conceptual construction appears [to him] in the void, just as a magical image appears to a virgin in a mirror. The withdrawal limb is said to be performed through the vision of Buddha's image in the three worlds.
Then, what is called contemplation takes place once all *dharma*s are seen as void. Wisdom is a mental activity towards them. Examination is a mental perception of the object (*bhāva*; Tib., *dngos po*). Analysis is the establishment of the perception of the object. Joy is the attribution of the

[138] According to the *GBh*, it consists of the recitation of the syllable *oṃ*, etc.
[139] For the following passage, cf. LKC IV, 116, above, pp. 263-64, 266-67.
[140] *GBh*: "The word 'etc.' indicates the group comprising the knowledge of the divine ear, and so on".

mind on all objects. Immovable pleasure is an attainment of pleasure from all realities (*sarvabhāva*)[141]. Thus the contemplation limb is said to be fivefold.
Then, what is called restraint of the breath is the suppression of *lalanā* and *rasanā*, viz., the left and right ways respectively, and the continuous movement of the breath-wind in the central channel, the *avadhūtī*. By inhaling, retaining and then exhaling air in the *avadhūtī*, the *yogin* performs the inspiration with the syllable *oṃ*, the suspension with the syllable *hūṃ*, and the expiration with the syllable *āḥ*, according to the nature of the moon, Rāhu and the sun. Thus is the limb called restraint of the breath[142].
Then, what is called retention is the non-emission of the breath and its entrance into the *maṇḍala*s of Māhendra [earth], Vāruṇa [water], Agni [fire] and Vāyu [wind], viz., into the navel, heart, throat and forehead[143]. [In other words, retention] is the entrance of the breath into the *bindu*. Thus is the limb called retention.
Then, what is called recollection is the vision of the desired deity[144], which assumes the appearance of a reflected image devoid of conceptual constructions. From this [appearance] a halo emerges, shining with manifold rays; then a radiation of light spreads over the three worlds, shining with manifold forms. This is the limb called recollection.
Then, what is called concentration is the attainment of that unchanging pleasure which derives from the passion felt towards the desired deity and with which the mind is identified. The Tathāgatas call the concentration limb the mind devoid of perceivable and perceiver. Here the sixfold yoga has been briefly explained.

In more detail, in order to attain *mahāmudrā*, the *yogin* can understand it through the teaching of a good master in the *Lakṣābhidhāna* or in the *Paramādibuddha*. Furthermore, the teaching of the initial meditation of the sixfold yoga that [can be read] here has also been explained in other Tantras.

[141] See Introduction, pp. 28-30.

[142] *GBh*: "The deep meaning is proved by one's own direct experience, is approved by the great Bodhisattvas, beginning with Vajrapāṇi, and is not the object of error. Others [think] differently because they have other aims".

[143] Cf. VP, comm. on LKC II, 25 (ed., vol. I, p. 169), and SU, 51-52.

[144] *GBh*: "'The vision of the desired deity' [generally situated in the centre of the *maṇḍala*] is the non-conceptual, direct perception of the *caṇḍālī*".

13.2

Practice, and so on, According to GSU, 172-173

Here in the glorious *Samājottara, a)* the practice, *b)* the realization, *c)* the near-realization and *d)* the great realization [are explained]. In fact, the Blessed One said:

The yogin, *after having diligently meditated on the great image of the* uṣṇīṣa *at the moment of the practice and meditated on Amṛtakuṇḍalin's image at the moment of the near-realization, has to meditate on the deity's image during the realization and meditate on the image that is the Lord Buddha, the Omnipresent one, at the moment of the great realization* [GSU, 172-173].

13.2.1

Explanation of the Practice

Here, using intentional language it has been said that "at the moment of the practice" (the first moment) – after having fixed the *vajra* of the mind in the ether, the *dharmodaya* – "one has to meditate on the image of the *uṣṇīṣa*" (the image of Buddha that extends everywere in the three worlds)[145] by means of the withdrawal and fix it by means of the contemplation limb. On this subject the Blessed One's declaration is:

After having abandoned all [discursive] thoughts, [the yogin*] has to examine [the signs] for a day. If no experience (*pratyaya*) arises there [in the void], then my words are false*[146].

Here, the "experience" refers to the signs beginning with smoke and not to mantras, and so forth, because they cannot be realized by the practitioners

[145] *GBh*: "With the words: 'the image of Buddha that extends in the three worlds' one refers to the vision of the three worlds consisting of the manifold body of enjoyment shining with the appearance of a black line in the middle of the great *bindu*".

[146] See VP, ed., vol. I, pp. 35-6: *iha tantrāntare bhagavatā pratijñā kṛtā – vikalpa-rahitaṃ cittaṃ kṛtvā dinam ekaṃ parīkṣayen nimittam, yadi tantroktavidhinā gurūpadeśena śiṣyasya pratyayo na bhavati, tadā bhagavato mṛṣā vacaḥ* | *atha gurus tantroktavidhinā śiṣyasya mārgadāyako na bhavati, tadā na bhagavataḥ pratijñā mṛṣā bhavati, guror mārgāparijñānāt, viparītāviśuddhamārgabhāvanāpratipādakatvād iti* | *iha na cānyan maṇḍalacakrasādhanānimittaṃ dinam ekaṃ parīkṣayet, dhūmādinimittaṃ vihāya bhagavato vacanam iti* |.

in a single day. Therefore, "having abandoned" the notions of being and non-being, viz., having rendered [the mind] baseless, a deep and unsupported experience takes place in the void. This experience, smoke, and so on, is realized by the *yogin*. This is the Tathāgata's rule. Thus:

He should attain the three worlds by means of the senses that have been arrested.

[The *yogin*] "should attain the three worlds", viz., Buddha's image, "by means of the senses", the eyes, etc. This teaching has to be learned directly from the master's mouth.

According to the master's teaching, the *yogin* first sees smoke and not the mirage in the ether. As can be learned through one's own experience. Then, successively [he sees] the mirage. These [signs], smoke, etc., are devoid of conceptual constructions and are similar to a magical image. Thus in the *Samājottara* and also in the *Ḍākinīvajrapañjara*, the Blessed One said the first sign is smoke, the second a mirage, the third a firefly, the fourth a lamp, and the fifth similar to a cloudless sky[147]. In addition, the Blessed One said in the *Ḍākinīvajrapañjara*:

The [initial sign] is caused by the Omniscient One, and does not determine the attainment of the [mundane] perfections. Later, moment by moment, the [manifestations of the other signs having an] aspect similar to that of Māyā, the aspect of a dream, appear[148].

Therefore, on the basis of the Blessed One's word, at first there is the experience of the meditation of the signs beginning with smoke. Some people will say [these signs] appear at the moment in which the perfections are attained. All these [people] refuse the Blessed One's declaration and harm the Blessed One's word: "After having abandoned all thoughts, [the

[147] In fact this statement is not confirmed by the Tibetan translation of the ḌVP (*Phags-pa mkha'gro-ma rdo-rje gur shes bya-ba rgyud-kyi rgyal-po chen-po'i brtag-pa*, Peking ed., vol. 1, # 11, fol. 272b). On this theme, see Introduction, pp. 24-27.

GBh: "'The second a mirage'. When we read in the Tantras that the mirage is the first sign, we must instead take it as being the second. This can be apprehended through the teaching of a good master, through the commentaries composed by Bodhisattvas, and through one's own experience. In the glorious *Samāja* and other texts, the five signs beginning with the mirage, the nature of which is the complete purification of the five elements, have been explicitly (*mukhyataḥ*) taught according to the unity of wisdom and means. Indeed, in [this] Tantra, even the ether element is mentioned. In the eighteenth chapter it says: *I honour the noble water, fire, wind, earth and ether; all these are similar to the Bodhisattvas* [GSU, 205cd]".

[148] On this stanza, see the Introduction, p. 26, note 33.

yogin] has to examine [the signs] for a day, and the experience will follow". The worldly signs, smoke, etc., which appear at the moment the perfections are attained, are not similar to Māyā or to a dream, because their effects (smoke, fire, etc.) [which are produced by the *yogin*] clearly have the power of burning [whereas this does not happen with the signs in question]. The same can be said for a shower of saffron, flowers, gems, gold, and so on. Therefore, the signs beginning with smoke appear by virtue of the sixfold yoga. Thus the Blessed One said in the *Ḍākinīvajrapañjara*:

Therefore, [the yogin*] has to meditate on the sixfold yoga, similar to a self-blessing, and then he will see the signs in their regular sequence.*

Here, what is called "self-blessing" is the vision of the true reality of the conventional truth, derived from withdrawal. The "sign" is an apparition similar to a cloud, smoke, and so on. At first this is seen until the lamp appears, and later on an immaculate and cloudless sky manifests itself. The other six signs, beginning with the flame and finishing with the *bindu*, were also spoken of by the Blessed One in [other] Tantras, [such as] the *Māyājāla* in the chapter on concentration[149]:

1) A great fire of wisdom and knowledge, which is autogenous and born from the ether; 2) a great solar light, which is a shining brightness of knowledge; 3) the lamp of the world; 4) a torch of knowledge; 5) the great brightening splendour; 6) the king of the vidyās, *who is the most excellent Lord of the* mantras. *The king of the* mantras, *the author of the great goal* [NS VI, 20c-22b (61c-63b)][150].

In these two verses of the *Māyājāla,* the Blessed One spoke of the other signs using intentional language. The image [viz., "a great fire of wisdom and knowledge"], arising from the above-mentioned cloudless sky, is

[149] Viz., in the NS, which would be the *samādhipaṭala* of the *Māyājālatantra.*

GBh: "Six signs, the nature of which is the complete purification of the six aggregates, have been [cryptically] described in the *Māyājāla* with the words *gaganodbhava*, and so on, according to the day-yoga. Whereas ten signs, the nature of which is the complete purification of sensorial objects and the senses, and of wisdom and means, have been explicitly (*mukhyataḥ*) expounded in the glorious *Ādibuddhatantrarāja*".

[150] See above, pp. 27-28. These stanzas are also quoted in the PAJS (VP, ed., vol. III, p. 69). As is well known, the NS has been explained in various ways, according to the different traditions of the commentators. In the gloss on stanzas 61cd-63ab by Vilāsavajra there is no mention of signs.

"autogenous" and is "born from the ether" since the mind is free from all conceptual constructions. Here, the "great fire of wisdom and knowledge" is the apparition of the flame. The "great solar light" is the apparition of the moon. This is precisely "a shining brightness of knowledge". "The lamp of the world" is the apparition of the sun. The "torch of knowledge" is the apparition of Rāhu. "The great brightening splendour" is the apparition of lightning. "The king of the *vidyā*s, who is the most excellent Lord of the *mantra*s", is the apparition of the *bindu*, the aspect of which is a blue-coloured lunar wheel. "The king of the *mantra*s, the author of the great goal", is the apparition of the [various] realities (endowed with all forms) of the three worlds. The *yogin* sees this apparition as being similar to *māyā*, to a dream, or to a magical image. [He sees this apparition at first] because of the withdrawal, namely, through the instrument of the senses, such as the [divine] eye, and then because of the bond, namely, restraint of the breath. [It is said:] Once these, viz.,

Once the instruments have been arrested[151], *[the* yogin*] will attain the three worlds characterized by desire, form and non-form [respectively] and composed of all realities, both movable and unmovable.*

Thus the Blessed One said in the *Ḍākinīvajrapañjara*:

The entire universe (with its movable and immovable entities) attains realization as far as the number of adamantine creatures is concerned in all the worlds.

[This] happens thanks to the meditation of the sixfold yoga. This is the Blessed One's rule. In the glorious *Samāja*, the Blessed One said:

[The meditation that is performed] in non-being is the non-being of meditation: the meditation is precisely a non-meditation. The being is a non-being: the meditation is not perceived [GS II, 3][152].

The meditation that is performed here, "in non-being", i.e., in a cloudless sky, is the withdrawal. This [withdrawal that is performed] "in non-being is" precisely "the non-being of the meditation". Thus, "the meditation is

[151] *GBh*: "That is, they become the divine eyes, and so forth [...]".

[152] Cf. Bhattacharya (in GS, p. xx, 1931: 8); Tucci 1935: 347-8 (reprint in 1971: 348); Snellgrove 1959 vol. I: 77; Wayman 1977. Cf. also GSPU (ed., pp. 31-2). This verse is often quoted; cf., for instance, VP, comm. on LKC IV, 5 (ed., vol. II, p. 153), AP (NAK, MS 5-21, NGMPP, Mf. A 48/2, fol. $24b_3$), *Śrīkālacakrabhagavatsādhanavidhi* (ed., p. 161) and HTPṬ (MS IsIAO, not catalogued, fol. 30a).

precisely a non-meditation". [In other words:] here, the meditation that is withdrawal and that concerns non-being, i.e., a cloudless sky, is a "meditation" that "is precisely a non-meditation" because it is devoid of conceptual meditation. "The being" seen through the withdrawal is a being that "is a non-being" because there is the vision of a being – be it past, present or future – that is not conceptually conceived. Therefore, the Blessed One's assertion means a conceptual "meditation is not perceived" in the meditation that is withdrawal. And this [non-conceptual] meditation was also spoken of by the Blessed One in the Prajñāpāramitā:

"Thereupon, Śakra, the Lord of the deities, asked the glorious Subhūti: 'O Noble Subhūti, here in the Prajñāpāramitā, he who obtains the yoga, where will he obtain the yoga?' Subhūti said: 'O Kauśika, he who obtains the yoga in the Prajñāpāramitā will obtain the yoga in the ether (*ākāśa*). O Kauśika, he who wishes to be instructed in the Prajñāpāramitā will desire to obtain the yoga in open space (*abhyavakāśa*)'"[153].

The Blessed One said that meditation of *mahāmudrā* in a cloudless sky is similar to a magical image and to magic. Thus, it is said that the practice-limb (*sevā*) is carried out by means of withdrawal and contemplation.

13.2.2
Explanation of the Near-Realization

Therefore, in intentional language the wind [viz., the vital breath] has been called "Amṛtakuṇḍalin's image" [cf. GSU, 172d]. This [wind] is fivefold. In the *Samājottara* the Blessed One said:

The breathing consists of the five jewels and is superintended by five Buddhas; breathing out, one has to meditate on [the vital breath] in the form of a ball on the tip of the nose[154] [GSU, 147].

Here, the expression "five jewels" means the five elements beginning with earth and characterized by the five *maṇḍala*s of the *rasanā*. "The breathing consists of" these "five jewels", and takes place in the right nostril of the

[153] I was not able to trace this quotation.
GBh: "'In the ether', that is, through the night-yoga; 'in open space', that is, through the day-yoga".
[154] See GSPU (ed., pp. 55-6); Wayman 1977: 26-8; S.B. Dasgupta 1958: 166-7.

nose. Thus, the "five Buddhas" are the five aggregates beginning with perception (*vijñāna*) and characterized by the five *maṇḍala*s of the *lalanā*. "Superintended by" them, the "breathing" takes place in the left nostril of the nose. "Breathing out... in the form of a ball". Here, the "ball" is the unity of the right and left *maṇḍala*s, the unity of the two breaths in the central channel, the *avadhūtī*. And while "breathing out" this vital breath, "one has to meditate on" it "in the form of a ball on the tip of the nose". Here, the word "nose" means the pericarp of the lotuses of the navel, heart, throat, forehead and *uṣṇīṣa*. One has to meditate on its "tip", viz., [the *yogin*] must meditate "on the tip of the nose", namely, from [the middle of] one pericarp to the middle of [another one][155], and not on one of the right or left petals of the lotuses. Thus, the vital breath "in the form of a ball" is arrested in the *bindu* abode. It is said that the retention (*dhāraṇā*) of this [vital breath] occurs precisely due to this [arrest].

Thus the near-realization (*upasādhana*) takes place through two limbs by virtue of Amṛtakuṇḍalin's image. This near-realization is called adamantine muttering. It has to be muttered as a whole unseparated from the central channel[156] and not through the flowing of the vital breath in the left or right channel. Once the image of the *uṣṇīṣa* is seen, the mantra-user has to practise restraint of the breath. Thus is the master's teaching, which should be understood according to the intentional language. Restraint of the breath and retention are called near-realization.

[155] See SU, 52c; Gnoli 1994.

[156] *GBh*: "The sentence: 'It has to be muttered as a whole unseparated from the central channel' means that it should not be recited 'through the flowing of the vital breath in the left or right channel.' It has been said: *[The monk] must not recite mantras while nourishing himself (*bhikṣāśana*) nor become attached to food. He who enjoys all sense-objects must recite the mantras so that their limbs remain inseparate (*abhinnāṅga*)* [GS VII, 4; PK I, 26; *Piṇḍīkramasādhana*, st. 202]."

The commentary by Raviśrījñāna continues with a passage that recalls some parts of the *Sandhyāvyākaraṇavyākhyātantra* quoted by Deutero-Nāgārjuna in the PK (stt. 33cd ff; see above, p. 134, lines 17-20) where the difference between 1) *pravyāhāra*, 2) *saṃketa* and 3) *pāramārthika* is explained with reference to the muttering of *mantra*s (*mantrajāpa*): "*Bhikṣāśana* is a muttering of syllables that are separate [i.e., a purely mechanical recitation]. In other words, 1) *bhaikṣa* has been referred to as 'the perception of the mere phonic form' [PK I, 33c]; 2) '*saṃketa* is the mantric reality' [PK I, 34c], which consists of the true observance of inhalation, holding the breath and exhalation [cf. PK I, 43ab]; 3) the word *abhinnāṅga* should be interpreted as *pāramārthika*, that is, *tathatā* [PK I, 34d]: the state in which the limbs are inseparate from the central [channel] [cf. PK I, 33cd, 34cd]." On the above quoted stanza, see PK*Ṭippaṇī* (*Yogimanoharā*) by Muniśrībhadra (ed., pp. 43-44), PK*Ṭippaṇī* by Parahitarakṣita (ed., pp. 23, 25) and GSPU (ed., pp. 62-63).

13.2.3

Explanation of the Realization

Therefore, "during the realization, one has to meditate on the deity's image" [GSU, 173a]. Here, by force of retention, the *yogin* sees the *caṇḍālī*, which, lit in the navel, is devoid of all obstacles and similar to a magical image. [For him, she is] the *mahāmudrā*, spreading the multitude of rays of infinite Buddhas and shining with a circle of light. She corresponds to recollection and is said to be realization: "At the end of the retention, [the *yogin*] has to meditate on the yoga of the *caṇḍālī*'. This is the rule.

13.2.4

Explanation of the Great Realization

Thereafter, having been burnt by her flame of knowledge, the aggregates, the elements, the bases, and so on, fuse into one reality. [In other words,] perception (*vijñāna*), etc., and earth, etc. – the [five] *maṇḍala*s present in the left and right channels [respectively] – enter into the forehead, the lunar disc. Afterwards, since the moon is melted by the *caṇḍālī*, viz., the flame of knowledge, the *bodhicitta*, in the form of *bindu*, flows down into the throat, heart, navel and secret lotus, assuming step by step the natures of *ānanda, paramānanda, viramānanda* and *sahajānanda* – [*sahajānanda*] takes place once the [*bindu*] reaches the *vajra*-gem – or [according to another denomination], the natures of *vicitra, vipāka, vimarda* and *vilakṣaṇa*[157]. Thus, when one says that through meditation [the *bodhicitta*], full of the sixteen *kalā*s and having reached the gem, confers a pleasure similar to that of emission, it is only an example. In reality, the moved pleasure, born from the two organs, does not equal even an infinitesimal part of the supreme unchanging pleasure (*paramākṣarasukha*). Here, young *yogin*s do not know this condition of unchanging pleasure, the nature of which is innate bliss, whatever this may be. The Bodhisattvas call it "the concentration of voidness"[158]; [voidness] that one

[157] See above, Introduction, pp. 32-33; Snellgrove 1959 vol. I: 34-5, 94-6, note 136.

[158] The 'concentration of voidness' (*śūnyatāsamādhi*) is described in the *Bodhisattvabhūmi* (chap. II. xvii) by Asaṅga with the following words: *iha bodhisattvasya sarvābhilāṣātmakena svabhāvena virahitaṃ nirabhilāpyasvabhāvaṃ vastu paśyataḥ yā cittasya sthitiḥ* | *ayam asyocyate śūnyatāsamādhiḥ* | (ed., p. 187).

must not understand in a nihilistic sense according to the worldly conventional meaning[159].

Thus through the sixfold yoga, viz., through *a)* muttering of the mantras, *b)* contemplation, and *c)* pleasure, the *yogins* attain Buddhahood, which is supreme, meritorious and pure, and which destroys sins[160]. [Thus] the Blessed One spoke of the rule that the *sādhaka* has to follow (*sādhyasādhaka*) here, in this very life.

13.3

The Meaning of NS X, 3a (145)

Furthermore, here [the words] "endowed with all the forms, devoid of forms" mean the cause[161]. The reality seen by means of withdrawal (be it a pot, a cloth, etc.) is like a magical image. It is "endowed with all the forms", that is, free from conceptual constructions and non-illusory, since it is seen through direct perception[162]. It is "devoid of forms", viz., it transcends the material nature of atoms, for it lacks conceptual constructions. Since it is perceivable with half-closed eyes[163], it is neither material nor immaterial, neither perceivable with the eyes nor without

159 Here Vajrapāṇi paraphrases stanza 142 of Kambala's *Ālokamālā*: "*sāvasthā kāpy avijñeyā mādṛśaiḥ śūnyatocyate | na punar lokarūḍhyaiva nāstikyārthānupātinī* ||" (Lindtner 1985: 168).

160 See above, p. 284, note 131.

161 In Vajrapāṇi's text, this passage is part of the commentary on NS X, 3 (145): *sarvākāranirākāraḥ ṣoḍaśārdhārdhabindudhṛk | akalaḥ kalanātītaś caturthadhyānakoṭidhṛk* || "Endowed with all the forms, devoid of forms, the sustainer of half of half of the sixteen [*bindus*], devoid of parts, beyond calculation, the sustainer of the peak of the fourth meditation". The same verse, with the reading *sarvākāro nirākāraḥ* (instead of *sarvākāranirākāraḥ*; Wayman 1985: 107) occurs in SUṬ (ed., p. 26), VP (ed., vol. II, p. 109, vol. III, p. 79) and LTṬ (MS B, fol. 52b). Raviśrījñāna in his AK (ed., p. 90) uses almost the same words as Vajrapāṇi. He also quotes one of the beginning verses of the HTPṬ (chapter I, st. 40cd-41ab).

162 According to Dharmakīrti's famous definition of *pratyakṣa*, echoed in the Buddhist *pramāṇa* tradition, it is free from conceptual constructions and illusion. See, for example, *Nyāyabinduṭīkā ad Nyāyabindu* 1.4, in *Dharmottarapradīpa* (ed., pp. 40-47). See also the *Hetutattvopadeśa* by Jitāri (Tucci 1956: 272), where we read: "*pratyakṣaṃ kīdṛśam | pratyakṣaṃ kalpanāpoḍham abhrāntam | pratigatam āśritam akṣaṃ yad vijñānaṃ tat pratyakṣam* | [...]".

163 Cf. SU, 27 (above, p. 281).

them. Therefore, [the words] "endowed with all the forms, devoid of forms" mean the cause, the Prajñāpāramitā, the Great Voidness endowed with all excellent forms, etc.

14

Quotation from the HTPṬ

The same concept is explained by the great Bodhisattva Vajragarbha in the *Hevajratantraṭīkā*: "Now, the words: 'being must be meditated on' (*bhāvaṃ bhāvyam*), etc.[164], explain the absolute meditation of the aforesaid wisdom and means. In this school (*iha*) being must be meditated on in the ether; [as] it resembles a dream and transcends the material nature of atoms. 'Through the perfect knowledge' of this [being], one must meditate on non-being with [one's] mind devoid of conceptual constructions. It is said that 'reflected light is direct perception (*pratyakṣa*), which is free from conceptual constructions and illusion'", etc.[165].

[164] Namely, with stanza HT I.i, 11, which is also quoted in the *GBh*: *Being must be meditated on, and non-being must be meditated on through the perfect knowledge [of being]. This is wisdom. Similarly, Heruka must be meditated on, and non-being must be meditated on through the perfect knowledge [of him].* This verse has been translated here on the basis of the HTPṬ: "*bhāvaṃ bhāvyam* ityādinā | ihākāśe *bhāvaṃ bhāvyaṃ* svapnopamaṃ paramāṇudharmatātītam | tasya *parijñayā* abhāvaṃ bhāvyaṃ vikalparahitacittena | [...] *bhavet prajñā* ekāraḥ | *tadvad dherukam* iti | bhāvaṃ [abhāvaṃ: MS] bhāvyam | prajñājñānaṃ herukaṃ mahāsukham | yathā prajñā tathopāyaḥ | tasya parijñayā *'bhāvaṃ* ca *bhāvyaṃ* bhaved upāyaḥ | *tadvat*śabdād "yathā hetus tathā phalam" iti |" (MS H, fols. 12b-13a).

Commenting on this stanza, Kṛṣṇācārya (*Yogaratnamālā*; ed. Snellgrove 1959, vol. 2: p. 106) quotes the following verse: *bhāvān abhāvān iti yaḥ prajānate sa sarvabhāveṣu na jātu sajjate* [*sañjate*: ed.] | *yaḥ sarvabhāveṣu na jātu sajjate sa ānimittaṃ spṛśate* [*sañjate so 'nimittaṃ spṛsate*: ed.] *samādhim* || "He who knows things as non-existent never feels attachment to anything. He who never feels attachment to anything obtains the concentration without any sign". H. Isaacson pointed out to me that the verse, which Kṛṣṇācārya ascribes to the *Laṅkāvatārasūtra*, is found in the *Samādhirājasūtra* XXXVIII, 11 (ed. Vaidya, p. 281). He also helped me in restoring the text of this stanza.

[165] The text by Vajragarbha continues with: "*tad eva caturvidham indriyapratyakṣaṃ mānasapratyakṣaṃ yogipratyakṣaṃ svasaṃvedanapratyakṣam iti tad eva jñānam upadeśakaṃ pravartakaṃ prāpakam anubhavalakṣaṇaṃ ceti* [Cf. *Tarkasopāna*, ed., Tucci 1986^3: 275] *sa eva pratibhāso navadṛṣṭāntaiḥ sādhitaḥ* | *tadyathā pratibhāso nirmitanagaraḥ pratiśrutkaḥ svapnamāyāyantro marīcikādarśapratibimba-udakacandrākāśa iti*" (MS H, fol. 12b).

15

THE FAMILIES

Thus glorious Mañjuśrī, Lord of the ten Earths, said in the *Tantrottara*:

*The powerful possessor of the ten forces (*daśabala*) explained the meditation of voidness (*śūnyatābhāvanā*) [that is performed] by means of the six [limbs] beginning with withdrawal. In the night, the yoga of smoke, and so on, is carried out, whereas during the day, in the sky, the [yoga of the] lamp, and so on, is performed. Through withdrawal, the* yogin *sees the nature of the three worlds on the surface of the sky. Here, after having relinquished [all] external objects (*bhāva; Tib., dngos po*), he renders the mind stable through contemplation*[166] [34].

Through restraint of the breath, [the yogin*] makes the vital breath, devoid of moon and sun, flow in the Taminī. Through the retention limb he renders the [breath], in the* bindu, *devoid of expiration and inspiration. In the ether, through recollection, great rays spread from his own image, as if it were the moon. Through concentration, the semen, starting from the* vajra, *reaches the head, full of purity and pleasure*[167] [35].

*Through looking at the ether, ignorance (*moha*) dissolves due to the vision of voidness; through looking at internal reality, attachment (*rāga*) dissolves since the wind of the vital breath has been restrained; through looking at the bodiless one (*anaṅga*), aversion (*dveṣa*) dissolves due to the pleasure deriving from the purity of the semen; through looking at the nose, pride dissolves due to the inarticulate brahmic sound*[168] [36].

[166] *GBh*: "'The powerful possessor of the ten forces' is the great Vajra-holder. 'The meditation of voidness' is the knowledge (*pratipatti*) of the voidness of all things, which is endowed with all the aspects. 'In the night' means in darkness, '[whereas] during the day' means in the light. 'The three worlds' are *kāma*, *rūpa* and *arūpa*".

[167] *GBh*: "The Taminī is the *avadhūtī* [cf. Gnoli-Orofino 1994: 68-9]. Since there is the absence of an outward flow, the [breath] is 'devoid of expiration and inspiration'. 'From his own image' means from the universal image (*viśvabimba*)".

[168] *GBh*: "'Through looking at the ether', viz., through a gaze directed towards the intermediate space (*antarālāvalambin*), 'ignorance dissolves', viz., its own nature is dissolved. This [dissolution or absence of one's own nature] corresponds to Locanā. 'Through looking at internal reality', viz., through looking at the voidness of the aggregates, bases, and so forth, 'attachment dissolves'. This [dissolution] corresponds to Pāṇḍarā. 'Through looking at the bodiless one' [cf. SU, 116b], viz., through looking at the

*Once restraint of the breath is completed, a pure circle (*maṇḍala*) [of light] arises from Buddha's image. The Earths, in pairs according to their order, are in the hidden parts, in the navel, in [the lotus of] the heart, in the throat, in the head and in the crown. Therefore, due to the ascent of the semen and the descent of the blood, which occur by virtue of the inarticulate brahmic sound, [the* yogin*] becomes Buddha, the instructor, devoid of the three stains, the* vajra *of body, word and mind*[169] [37].

*By virtue of their nature, dogs and other animals have the physical eye; deities have the divine eye. The third [eye], Buddha's eye, which allows one to see into the hearts of men (**nara*; Tib.,* mi*)*[170]*, belongs to the*

innate concupiscence for the image of voidness endowed with all excellent forms, 'aversion dissolves', namely, its own nature is dissolved. In other words, worldly hate enters into a condition that is devoid of obstacles. It is the great hate and corresponds to Vajradhātvīśvarī. [...] 'Through looking at the nose' [cf. LKC III, 195c], viz., through looking at the space perceived inside the nose, 'pride dissolves', viz., worldly pride enters into a condition that is devoid of obstacles. This corresponds to Māmakī [...]".

[169] *GBh*: "'Once restraint of the breath is completed' (since [the breath] does not flow outward and since there is a clear manifestation of the retention limb), through the manifestation of the *caṇḍālī*, which is innate and devoid of conceptual construction, 'a pure' lunar 'circle', a clear disc of light, 'arises', i.e., is born, 'from Buddha's image', the universal image (*viśvabimba*), through the dissolution of worldly envy. This [great envy arising from that dissolution] corresponds to Tāraṇī. 'Due to the ascent of the semen and the descent of the blood' through the six wheels 'by virtue of the inarticulate brahmic sound', viz., the manifestation of the great pleasure of the supreme unchanging, jealousy dissolves. This corresponds to Viśvamātṛ. Thus, [the *yogin*] becomes the Lord of the twelve Earths, since in every wheel he can reach, step by step, two Earths. To explain in detail, in the wheel of the 'hidden parts', the two Earths Pramuditā and Vimalā take place because of the suppression of 3,600 inspirations and expirations. Thus, because of an analogous suppression [of breaths], the two Earths Prabhākarī and Arciṣmatī take place in the wheel of the 'navel'. In the same way, the two Earths Sudurjayā and Abhimukhī take place in the 'lotus of the heart'. There are also two Earths in the lotus of the 'throat': Dūraṅgamā and Acalā. Finally, there are two Earths in the lotus of the 'head': Sādhumatī and Dharmameghā. These five couples are precisely the Bodhisattvas' Earths, but [according to our tradition] there is another pair in the *uṣṇīṣa*-wheel: Samantaprabhā, Buddha's Earth, and Jñānavatī, Vajradhara's Earth. Therefore, through the suppression of 21,600 breaths, [the *yogin*], now 'devoid of the three stains, becomes the *vajra* of body, word and mind', namely, the Lord of the twelve Earths, the doctrine teacher who is devoid of conceptual construction, the 'Buddha', i.e., the Blessed One".

On the Earths, see also Introduction (p. 36) and above note 71.

[170] Or 'of others' (**para*; Tib., *gzhan*), according to the Tibetan text of the *Tantrottara* (see above, p. 179).

Pratyekabuddhas and to the Listeners. The fourth [eye], the pure and immaculate eye of wisdom, belongs to the Bodhisattvas. The fifth [eye], the eye of knowledge, which is devoid of the three stains and which allows one to see everything, belongs to the Buddhas[171] [38].

*[Then, we have] the diamond, viz., the semen corresponding to the immovable happiness (*niḥspandānanda*); the one who holds it is Vajradhṛk [Akṣobhya]. The seed of the body is the semen, that is, the father, Jinajik [Vairocana], the pleasure that is in the wheel of the navel. Ārolik [Amitābha] is the lord who contemplates supreme pleasure, the object of his contemplation, in the heart; Ratnadhṛk [Ratnasambhava] is the knower of immovable pleasure, which represents his object of knowledge, which he sustains in the throat* [39].

*Prajñādhṛk [Amoghasiddhi] keeps the state of immaculate pleasure pertaining to the semen in the body (*tantre*) [or, more specifically], in the head [i.e., the forehead]. In the crown (*uṣṇīṣa*), in Brahmā's crevice, there is Vajrasattva, the sixth [Dhyānibuddha] corresponding to the supreme unchanging pleasure full of the sixteen delights*[172]. *In the head, which is endowed with a diamond, he possesses the wisdom, which is devoid of its own nature, which is the sixteenth supreme digit of the moon arising at the end of the day of the full moon, and which is infinite knowledge (*vidyā*)* [40][173].

When the image of the moon and the sun is dissolved and the vital breath is restrained in both paths; when the vajra *is awakened in the lotus, and the*

[171] *GBh*: 'With this process, that is, with the realization of the sixfold yoga, the purification of the six wheels, which are connected with the Earths, and so on, has been described. In this verse, the power inherent in each one of the five eyes has been explained [...]".

On the five eyes, see also above, p. 254 and note 57.

[172] The translation is based on the AK (Appendix VI) and the AKU (see below, the following note).

[173] Vibhūticandra (AKU, Tokyo University Library, MS fol. $16a_{3-6}$; NAK, MS 3-655, fol. $17b_{1-4}$; ed., p. 130) glosses verses 39 and 40 with the following words: *niḥspandānandaṃ śukraṃ yatra kuliśo vivṛtyā nābhyādau vairocanādi prāg eva niḥspandādinā vyākhyātam* | *tantre dehe* | *yeti prajñā pūrṇimānte ṣoḍaśī sā yasyānantā ākāśānantatayā śirasi sakuliśe ūrdhvavajrānvite* [*'rddhavajrānvite*: MSS, ed.] *iti sa ṣaṣṭha ity arthaḥ* | *uktaṃ ca vajragarbh<en>a* | *"iha vairocano bhūmicakre nāyakaḥ* | *akṣobhya ākāśe* | *amitābha udake* | *ratnasambhavas tejasi* | *amoghasiddhir vāyau* | *vajrasattvo jñānacakre nāyaka" iti* [see HTPṬ, Kaiser Library, Kathmandu, MS 128, NGMPP, Mf. C14/6, fol. $56b_{4-5}$] [...].

GBh: "Now, with these two stanzas, it is said that he who has been purified by the sixfold yoga and who resides in the lotus-pericarp of the six wheels has the same nature as the six Tathāgatas [...]. Thus the purification of the six aggregates has been described".

moon, having been melted, has entered into the great solar image; when the inarticulate [sound], which is one with existence and non-existence and pervades the three worlds, is completely awakened, then, at this very moment, the yogin *– for whom no dualism any longer exists – attains the supreme plane* [LKC V, 162][174].

[1] After the prāṇa *and the* apāna *have been restrained, the agitated moon enters into the solar image. [2] Once the* vajra *has been awakened in the lotus, this [moon] melts along with the flame of the solar image. [3] Once the moon and the sun have been suppressed,* vijñāna *and knowledge become one with the wind. It is threefold: Evaṃ, Evaṃ and Evaṃ. No other superior reality exists* [LKC V, 160][175].

[174] This and the following stanzas have not been glossed by Puṇḍarīka.

GBh: "'When the image of the moon and the sun', the body of *lalanā* and *rasanā*, 'is dissolved', destroyed; when 'the vital breath is restrained in both paths', in the two nostrils, that is, when it remains in the ether of the five wheels because there is no outward flow of the *prāṇa* and *apāna* winds; 'when the *vajra*', a mental *vajra* or the phallus (*bola*), 'is awakened', risen by virtue of the process explained before, 'in the lotus', in the image of voidness clearly manifested or in the lotus of a real woman, then 'the moon', viz., the semen, is 'melted'. When the moon, 'having been melted, has entered into the great solar image', that is, into this innate image of the *caṇḍālī*, into the sustainer (*ādhāra*); 'when the inarticulate [sound]' – the manifestation of the great pleasure of the supreme unchanging – 'which is one with existence and non-existence', viz., which is unseparated from voidness and compassion, 'and pervades the three worlds', viz., is free from the stains of the body, word and mind, 'is completely awakened, then, at this very moment', i.e., the instant the great pleasure arises, 'the *yogin*', he who completes the sixfold yoga, 'attains the supreme plane', the highest plane, the base of the pleasure of innate beatitude. For this *yogin* 'no dualism' characterized by attachment to oneself and others 'any longer exists'".

[175] Stanza V, 160 is also quoted in a MS described in *Dhīḥ* 8 (1989) 10. This verse, which has not been glossed by Puṇḍarīka, is quite obscure and difficult to understand clearly. According to Raviśrījñāna's interpretation (which is a little forced) it could be translated in the following way: *After the* prāṇa *and the* apāna *have been restrained, the moon, agitated [by the* caṇḍālī*'s flame], embraces the solar image. Once the* bodhicitta *has been melted and awakened in the wheels, this [moon] is [melted] with the flame of the solar image; once the moon and the sun have become devoid of obstacles,* vijñāna *and knowledge become one with the wind. It is threefold: Evaṃ, Evaṃ and Evaṃ. No other superior reality exists.*

GBh: "[...] Since it is impossible to communicate what the supreme unchanging pleasure is, it can be understood through the experience of [listening to the word] Evaṃ, composed of the syllable E and the syllable Vaṃ. Its absolute truthfulness is declared since it is repeated three times".

The perfectly pure disc of [Vairocana] is present on all sides in the three forms of existence. [Ratnasambhava's] jewel is the pleasure of these [three forms of existence]. [Amitābha's] lotus is concupiscence (rāga)*. The destruction of passions is [Amoghasiddhi's] sword. [Akṣobhya's] diamond is the indivisible body of great knowledge* (mahājñāna)*. Here, [Vajrasattva's] knife is the scission of ignorance* (ajñāna)*. These are the six families. One should know that the aggregates, the elements, the senses, etc., born from these [families], become ether-like, i.e., endowed with only one [unchanging] nature* [LKC V, 101][176].

The reality in which the birth-form (jātirūpa) *truly dissolves is called the great form* (mahārūpa)*; the reality in which saṃsāric pain dissolves is called the great sensation* (mahāvedanā)*; the reality in which the saṃsāric notion dissolves is the great adamantine notion* (vajrasaṃjñā)*; the reality in*

On the meaning of the syllable Evaṃ, see, for instance, VP, ed., vol. I, pp. 16-7; SUṬ (ed., p. 3).

[176] *GBh*: "[...] 'The perfectly pure disc of Vairocana is present on all sides in the three forms of existence' in order to bring to maturity (*pācana*) those who are [completely] deluded (*mohita*). Ratnasambhava's 'jewel' is devoted to [procuring] the pleasure for 'these' three forms of existence. In order to transform the concupiscence of those who are concupiscent into the great concupiscence, Amitābha's 'lotus' exists according to the nature of the notion (*saṃjñā*) devoid of obstacles. [...] It has been said [LKC V, 90-91]: *In order to bring to maturity those who are violent, this Vajrasattva, who is one, became Heruka [that is, Akṣobhya* (cf. Snellgrove 1987: 121)*], who is as [dark as] the cloud that causes the destruction [of the world]* (pralayaghana)*. In order to procure pleasure for those who are deluded, he became Samayajina [that is, Vairocana]. For those who are afflicted, he became Ratneśa [that is, Ratnasambhava]. On account of the concupiscence of those who are concupiscent, he became Kamaladhara [that is, Amitābha]. In order to destroy the hindrances, he became Amoghasiddhi, endowed with a sword in the palm of his hand. Due to [great] hate, Viśvamātṛ became a* ḍākinī*, similar to the fire of the dissolution* (pralayaśikhin)*. Due to [great] delusion, she was called Locanā by virtue of supreme compassion. On account of [great] pride, she became Māmakī. Due to [great] concupiscence, she was called Pāṇḍarā, the receptacle of all the qualities. Due to [great] envy, she became Tāriṇī. These two universal natures [that is, Vajrasattva and Viśvamātṛ] became all the others, objects and sensorial faculties* (viṣayaviṣayin)".

For Puṇḍarīka's commentary on LKC V, 90-91, see Appendix IV. Stanzas LKC V, 101-103 have also been commented on by Vibhūticandra: *cakraṃ samantāt tribhavasya svacchatā viśuddhiḥ* [°*viśuddhim*: ed.] | *sukharūpatā ratnam* <|> *sukhe 'nurāgaḥ padmam* | *tataḥ kleśacchedaḥ khaḍgaḥ* | *abhedyaṃ jñānavajram* [MSS Kha, Ga] | [the *daṇḍa* is in the MSS] *ajñānacchedikā karttīti cakrakulādiṣaṭkam* | *ebhiś cakrādibhī rūpoditā* [*sic.* Read *cakrādibhir utpāditā* ?] *ye skandhās te 'py evaṃ svacchādisvabhāvā ata evākāśavat samarasā jñeyāḥ* | (AKU, ed., p. 207).

*which the saṃsāric mind dissolves is precisely the adamantine will (*vajrasaṃskāra*)* [LKC V, 102][177].

*The reality in which the states of dreaming, etc., dissolve is called the [great] conscience (*vijñāna*); the reality in which nescience dissolves is precisely the ascetic's knowledge [i.e., the great knowledge]. These, Vairocana, etc., are the excellent supreme sixfold Victors, the six families. The others, divided on the basis of the six elements, correspond to earth, fire, water, wind, ether and the pacified one*[178] [LKC V, 103].

The reality in which all delusion dissolves is Locanā, earth; the reality in which all pride dissolves is Māmakī, water; the reality in which all attachment dissolves is Pāṇḍarā, fire; the reality in which all envy dissolves is Tāriṇī, wind [LKC V, 104].

The reality in which all aversion dissolves is Vajradhātvīśvarī, ether; the reality in which all jealousy dissolves is Viśvamātṛ, the unchanging [knowledge]. The eye that sees both a visible and an invisible form in the mind and in the ether is the Victor's eye; the ear that hears a sound from afar as if it were near, is his great ear [LKC V, 105][179].

*The nose that smells every odour, which is the cause of supreme pleasure, is the beautiful Lord's [adamantine] nose. The tongue that tastes one's own lunar ambrosia, which always bestows pleasure, is the [Lord's adamantine] tongue. The strong faculty of touch that always perceives (*harati*)*

[177] *GBh*: "'The birth-form' is the natural form. 'Saṃsāric pain' is the sensation of natural pain, and so forth. One must also consider the following [words] in the same way".

Vibhūticandra (AKU, ed., p. 207) comments on this stanza with the following words: *tad evāha yasminn utpattimad rūpasyānupajātas* [*sic*] *tan mahārūpam* I *yad uktam 'ākāśagatikā hi subhūte sarvadharmās te tāṃ gatiṃ na vyativartante' iti* I *yasyāṃ yogyavasthāyāṃ duḥkhādi* <su>*khasamo* [°*samī*: ed.] *bhavati sā vedanā* I *yatra ca nimittodgrahavikalpo* [*sic*] *'staṃ yāti sā vajrasaṃjñā* I *kleśāt karmasaṃskāras tato janmeti bhavād vṛddhir yatrocchidyate* [*yato*°: ed.] *sa vajrasaṃskāraḥ*.

[178] In the AKU (ed., p. 207) we read: *yatra jātirūpādivijñānāni naśyanti tad vijñānavajram* <I> *yatra cājñānaṃ līyate sa jñānakāyaḥ* I *ata eva ca vajrarūpādyā vairocanādiṣaṭtathāgatāḥ ṣaṭkulāni* I *eteṣāṃ prajñārūpā anye pṛthivyaptejovāyvākāśajñānadhātava iti.*

[179] *GBh*: "'Both visible and invisible' means both hidden and unhidden. 'In the mind and in the ether' means in a mind that is non-mind […]".

completely is the adamantine faculty of touch[180]. *The mind (*yo manaḥ = yan manaḥ *[?])*[181] *that reaches the equal pleasure [i.e., the unchanging pleasure], through embracing wisdom and means, is the* dharma*[*dhātu*] of [Vajrasattva]* [LKC V, 106][182].

*These Bodhisattvas, along with their consorts, correspond to the senses and the sense-objects (*viṣayaviṣayin*) and are divided into six groups. In the image, these six classes, i.e., the Victors' excellent fields of action beginning with that of colour, become completely pure, unborn, unobstructed, causes of the supreme pleasure, devoid of stains, and perceivable through knowledge. In the three worlds neither another reality is perceivable, [nor] are there other realities perceivable through the senses by all men [apart from these]*[183] [LKC V, 107].

Buddha's magic power of transformation, which has infinite qualities, cannot be conceived even by the Buddhas[184]. *Showing itself in the*

[180] Or, "is the sense-faculty of the Adamantine Body [namely, of Vajrasattva]".

[181] At the beginning of the VP (ed., vol. I, p. 29) Puṇḍarīka notes and justifies the use of an 'irregular Sanskrit' in the LKC: *teṣāṃ ca suśabdavādināṃ suśabdagrahavināśāya arthaśaraṇatāṃ āśritya kvacid vṛtte 'paśabdaḥ, kvacid vṛtte yatibhaṅgaḥ, kvacid avibhaktikaṃ padam, kvacid varṇasvaralopaḥ, kvacid vṛtte dīrgho hrasvaḥ, hrasvo 'pi dīrghaḥ, kvacit pañcamyarthe saptamī, caturthyarthe ṣaṣṭhī, kutracit parasmaipadini dhātāv ātmanepadam, ātmanepadini parasmaipadam, kvacid ekavacane bahuvacanam, bahuvacane ekavacanam, pulliṅge napuṃsakam, napuṃsake pulliṅgam, kvacit tālavyaśakāre dantyamūrddhanyau, kvacin mūrddhanye dantyatālavyau, kvacid dantye tālavyamūrddhanyau.* See also Newman 1988.

[182] Verse XIII, 13 of the *Bhagavadgītā* is quoted in the *GBh*: *His hands, feet, etc. are everywhere; his eyes, heads and mouths are everywhere. Having ears everywhere, he lives in the world enveloping everything.*

It is perhaps more likely that this verse is not quoted directly from the *Bhagavadgītā* but from the *Laghuśaṃvaratantra*, which has incorporated it. This verse is often quoted in Kālacakra texts. See, for instance, VP, comm. on LKC V, 91 (ed., vol. III, p. 47), HTPṬ (MS H, fols. 9a, 12b; Kaiser Library, Kathmandu, MS 128, NGMPP, Mf. C 14/6, fol. 53a), AK (ed., p. 43), AKU (ed., p. 138), SU*Pañjikā* (ed., p. 292 [69], cf. also note 6) and *Kalparājatantra* (MS, not catalogued, IsIAO, fol. 39a$_{4-5}$). H. Isaacson pointed out to me that this stanza is also quoted in the *Subhāṣitasaṃgraha* (ed. Bendall, part II, p. 42, lines 19-20, with attribution to the *Śrīsaṃvara*).

[183] *GBh*: "'In the image', viz., in the unchanging pleasure, 'colour, etc., are unborn and unobstructed'. These are 'devoid of stains', namely, not beset with the impurities of the body, word and mind. These are 'perceivable through knowledge', that is, knowable through the supreme unchanging [...]".

[184] In the *GBh* the following verse by Saraha (see above, p. 143, note on line 19) is quoted: *Long live the King of pleasure, the Unique One, who is without cause and who is*

abode of the three worlds similar to Śakra's net[185]*, it is divided into manifold forms of existence and resides in the minds of Victors, deities and men. It is unborn and [thinking of its] birth is erroneous, like [thinking of] the sky [as being present] in water [whereas it is only a reflection]* [LKC V, 98].

*Truly, at the moment of realization (*siddhikāla*), the wrathful Buddhas along with the goddesses – namely, the six* vajras *with Bhūmigarbha and the others – with a joyful heart become directly perceivable to the* yogin *in the ether. At dawn and midnight on a full moon day, he obtains the desired perfection [viz., the perfection of* mahāmudrā*], an extraordinary shower of flowers or jewels that rains on the earth at the appropriate time*[186] [LKC V, 163].

16

Conclusion

In this *Ādibuddha*, through short teachings (*uddeśa*), teachings (*nirdeśa*) and detailed teachings (*pratinirdeśa*)[187], the Blessed One very clearly explained the adamantine plane (*vajrapada*)[188]. In order to attain this

always arisen for the worlds/people. At the moment of speaking about him, [even] the Omniscient One was speechless. As H. Isaacson pointed out to me, it is also possible (though less common) to take the genitive *jagatām* with *sukharājaḥ*, which seems to be what is done in the Tibetan translation of the VBhATS (*'gro ba rnams kyi bde chen rgyal po*).

Raviśrījñāna explains that Buddha's magic power of transformation is the 'universal mother' (*viśvamātṛ*).

185 Viz., Indra's net.

186 *GBh*: "'The six *vajras*' are the six Tathāgatas, whereas 'Bhūmigarbha and the others' correspond to Kṣitigarbha and the others. 'At the moment of realization' means at the moment of realization of *mahāmudrā*, which takes place 'at dawn', the moment the sun rises, and [also] 'at midnight', since the [latter moment] is [also] suitable for realization [...]. 'At the appropriate time' means within three years and three fortnights".

187 Cf. SU, 3-5; Newman 1987a: 280 note 38.

188 The word *pada* means also 'word' and the compound *vajrapada* could be correctly interpreted as 'the adamantine word', as in the Tibetan translation of the ṢY (*rdo rje'i tshig*). But here, the meaning 'plane' seems to be more suitable, because in another place of the VP (comm. on LKC V, 243a) Puṇḍarīka clearly relates the *kuliśapada* (*kuliśa* is synonymous of *vajra*) to the supreme unchanging pleasure: *iha sarvasmin yoginīyogatantrarāje khalu kuliśapadaṃ paramākṣarasukhaṃ gopitaṃ vajriṇā vai śākyamuninā* (ed., vol. III, p. 150). In the Tibetan translation of the GBh the word *vajrapada* has been translated with *rdo rje'i gnas* (see above, p. 233).

[plane], the meditation of *mahāmudrā*, viz., the way of the signs beginning with smoke, has been explained:

[The yogin*], after concentrating on one point in the void, has to examine [the signs] for a day*[189].

Therefore, according to the Blessed One's declaration, the adamantine plane in the *Paramādibuddha* is the clear way of *mahāmudrā* meditation, [the way] beginning with smoke. It neither comes from the established doctrine transmitted from one master to another, nor is it a blessing that derives from the master's command[190]. Furthermore, the verification (*pratyaya*) of this way occurs in one day and one night, for the Blessed One declared: "[The *yogin*] has to examine [the signs] for a day". Here the *yogin* should not examine other means [useful] to the realization of *mantras*, etc., but only the signs, beginning with smoke, for one single day. The sign is also threefold: the initial sign, the middle sign and the final sign. The initial sign is the way of smoke, and so on, the manifestation of the image by means of the sixfold yoga, and the attainment of [some] moments of "unchanging" [pleasure]. The middle sign is the attainment of the first Earth through 1,800 moments of "supreme unchanging" [pleasure], [the attainment of] the five kinds of super-knowledge, the sight of invisible objects, and the achievement of the worldly perfections. The final sign is Buddhahood, viz., the condition of Vajra-holder, the perfection of *mahāmudrā* occurring through 21,600 moments of "supreme unchanging" [pleasure] and by means of the attainment of the twelve Earths. In the *Tantrarāja*, the *Paramādibuddha*,

The adamantine plane is twofold: *iha mantranaye dvidhā vajrapadam ekaṃ laukikasaṃvṛtyā dvitīyaṃ paramārthataḥ* | *tayor lokasaṃvṛtyā vajrapadaṃ māraṇādau samayasiddhidāyakaṃ paramārthasatyena vajrapadaṃ caturthaṃ tatpunastathā mahāmudrāsiddhiphaladāyakam iti* (VP, ed., vol. I, p. 19) (cf. trans. Newman 1987a: 279-80). It must be stated that the adamantine plane is usually not clear and secret: *vajrapadaṃ guptam iti sarvatantrarājeṣu vajrapadaṃ prakaṭaṃ na bhavati gurupāramparyakrameṇāvagantavyaṃ tantraṃ tantrāntareṇa boddhavyam iti tathāgatavacanāt* (VP, ed., vol. I, p. 19).

As a technical term the compound *vajrapada* appears for the first time in the *Ratnagotravibhāga* (I, 1): *buddhaś ca dharmaś ca gaṇaś ca dhātur bodhir guṇāḥ karma ca bauddham antyam* | *kṛtsnasya śāstrasya śarīram etat samāsato vajrapadāni sapta* || (ed. by E.H. Johnston, Patna 1950); see Takasaki 1966: 141-2.

[189] See above, note 146.

[190] On other occasions, the master exhorts an external entity to take possession of the disciple. Cf. PAJS (VP, ed., vol. III, p. 88 ff).

the Blessed One clearly taught this adamantine plane, and so on, which is connected with the signs.

Here concludes the *Ṣaḍaṅgayoga* of the manifold Tantras, the glorious *Ādibuddha*[191], and so on. This work is by the venerable teacher Anupamarakṣita[192].

[191] GBh: "In the sentence: 'Of the manifold Tantras, the glorious *Ādibuddha*, and so on', the words 'and so on' mean the group of the glorious *Samāja*, *Saṃvara*, *Hevajra* and *Ḍākinīvajrapañjara*".

[192] Raviśrījñāna's gloss finishes with the following verses:

I wrote the commentary [called] Ṣaḍaṅgayogabharaṇī *after the many requests of he whose devotion is to the master, his charity to the wretched, his reverence for the venerable Mañjuśrī, his great skill in dialects and singing, and his vigour especially in listening to the doctrine* (dharma)*; he dwells in the Dharma and is called Śrīvarapālanāyaka.*

May all men attain the supreme and unchanging [pleasure] through the merit that I have obtained writing the commentary on the Ṣaḍaṅgayoga*!*

APPENDIXES

APPENDIX I

Vimalaprabhā, Comm. on LKC III, 2[1]

idānīṃ vajrācāryaparīkṣāṃ gurvārādhanāya dvitīyavṛttenāha | ādāv ityādi[2] | iha mantranaye prathamaṃ laukikalokottarasiddhikāṃkṣibhiḥ śiṣyair guruḥ sevanīyaḥ | taṃ ca samyak parīkṣayitvā vajrācāryaparīkṣoktavidhinā | anyathā parīkṣālakṣaṇarahitasya guror ārādhanena śiṣyāṇāṃ dharmaviparyāso bhavatīti[3] dharmaviparyāsān narakagamanaṃ bhavati | ata āha | ādau saṃsevanīyo gurur api samayīti | iha samayo dvividho bāhyādhyātmiko neyanītārthenāvagantavyo vakṣyamāṇaḥ[4] | samayo 'syāstīti samayī gurur ādau samyakprakāreṇa sevanīyaḥ putrakalatrādibhir ārādhanīya ity arthaḥ | vajrayānādhirūḍha[5] iti | iha[6] vajrayānaṃ samyaksaṃbuddhayānaṃ[7] tīrthikaśrāvakapratyekabuddhayānānām[8] abhedhyatvād[9] vajraṃ mokṣo yāyate 'neneti vajrayānam | tasminn adhirūḍho vajrayānādhirūḍha iti | tattvadhyāyī[10] iha tattvaṃ dvidhā laukikasiddhisādhanaṃ[11] samyaksaṃbuddhatvasādhanam[12] iti vakṣyamāṇe vaktavyaṃ paramākṣarajñānasiddhau pañcame paṭale[13] | tad eva tattvaṃ dhyātuṃ śīlam asyety arthaḥ | alubdha iti sarvaputrakalatrādisvaśarīranirapekṣa[14] iti | vyapagatakaluṣa iti rāgadveṣamohamāna-īrṣyāmātsaryasamūhaḥ kaluṣam | tad eva vividhaprakāreṇāpagataṃ yasya sa vyapagatakaluṣa iti | kṣāntiśīla

[1] MSS V_1 (fols. $114a_8$-$114b_4$) and V_3 (chap. III, fols. $2b_4$-$3b_1$); ed. (vol. II, pp. 2-3).
[2] ityādi: V_3; ityādinā: ed., V_1.
[3] iti *deest* in V_1.
[4] Cf. PAJS (VP, ed., vol. III, p. 71 ff); *vakṣyamāṇe* in the MSS.
[5] °ādhirūḍha: ed., V_1; °ābhirūḍha: V_3.
[6] iha *deest* in V_1.
[7] vajrayānaṃ samyak°: ed., V_3; vajrayānasamyak°: V_1.
[8] tīrthika°: ed., V_3; tirthika°: V_1.
[9] A *daṇḍa* is inserted in the ed.
[10] °dhyāyī: ed. (which inserts a *daṇḍa*), V_3; °dhyāyo: V_1.
[11] °sādhanaṃ: V_3; sādhakaṃ: ed., V_1.
[12] *Ibid.*
[13] paṭale: V_1; jñānapaṭale: ed., V_3.
[14] °nirapekṣa: ed., V_3; °nipekṣa: V_1.

iti kṣāntau phalanirapekṣā svābhāvikī pravṛttir asya | adhvavartī | adhvā samyaksaṃbuddhamārgaḥ | tatra vartata[15] iti | asau gurur ārādhitaḥ san śiṣyāṇāṃ mārgadātā narakabhayaharo bhavati | tattvato brahmācārī yaḥ paramākṣarasukhaprāptaḥ | mārāṇāṃ skandhakleśamṛtyudevaputramārāṇāṃ caturṇāṃ vajradaṇḍa iva vajradaṇḍaḥ[16] | sa ca dharaṇitale vajrasattvaḥ prasiddho nirmitakāyeneti vajrācāryasevāniyamaḥ ||

APPENDIX II

Vimalaprabhā, Comm. on LKC III, 93-94[17]

tatra vratāny ābodhiparyantam āha bhagavān | hiṃsāsatyaṃ parastrīṃ tyajasva paradhanaṃ madhyapānaṃ[18] tathaiveti | pañcavratāni niyama ity arthaḥ | kasmāt | yataḥ saṃsāre vajrapāśaḥ svakuśalanidhanam imāni pāpakarmāṇīti pañca ato na kartavyānīti niyamaḥ | kasya viśvabhartur iti | yo yatkāle babhūva[19] tathāgatas tridaśanaragurus tasya nāmnā pradeyā[20] | eṣājñā viśvabhartur bhavabhayamathanī[21] pālanīyā tvayāpi yathā kulaputraiḥ kuladuhitṛbhiḥ pālitā puṇyasaṃbhārāyeti tathāgataniyamāt pañcaśikṣāpadī ||

tato yadīcchati tadāparāṇi deyāni | tatra dyūtaṃ[22] sāvadyabhojyaṃ pūrvoktaṃ kuvacanapaṭhanaṃ bhūtadharmaṃ pitṛkāryaṃ yāgakāryaṃ vedoktam[23] | daityadharmaṃ mlecchadharmaṃ na kuryād ity upapāpakāni pañca | tathā pūrvāparāṇāṃ daśānām ādimāṃ pañcahatyāṃ na kuryāt sarvadā | gohatyā bālahatyā strīhatyā puruṣahatyā | tridaśanaraguror iti pratimāstūpāder visaṃvādo 'parā hatyeti | tathā mitradrohaṃ prabhudrohaṃ buddhadrohaṃ saṃghadrohaṃ viśvastadroham iti pañca na kuryād

[15] tatra vartata: ed., V_3; sutra vartanaśīla: V_1.

[16] iva vajradaṇḍaḥ: ed., V_1; ivajradaṇḍaḥ: V_3.

[17] MSS V_1 (fols. $146a_{6\text{-}14}$) and V_3 (chap. III, fols. $67a_6$-$68a_1$); ed. (vol. II, pp. 88-9); this passage is also quoted in the SUṬ, ed., p. 16.

Stanzas LKC III, 93-94 are also quoted in the *Sekaprakriyā* and have been glossed by Dārika-pa in his *Sekaprakriyāvṛtti*, which has come down to us only in Tibetan (bsTan 'gyur rGyud 'grel, Peking ed., vol. 47, # 2072, fols. $48b_5$-$87b_5$). The commentary on these verses is at p. 167.

[18] madhyapānaṃ: ed., V_1; madhyamānaṃ: V_3.

[19] babhūva: ed., V_3; babhūta: V_1.

[20] pradeyā: ed., V_1; pradeyāḥ: V_3.

[21] °mathanī: ed., V_3; °mathano: V_1.

[22] dyūtaṃ: ed., V_1; dyātaṃ: V_3.

[23] vedoktam: ed., V_3; vadoktam: V_1.

iti | tathā āsaktis tv indriyāṇām iti rūpāsaktiḥ śabdāsaktir gandhāsakti rasāsaktiḥ sparśāsaktir iti bhuvanapater[24] vajrasattvasya niyamena pañcaviṃśadvratāni pālanīyāni śiṣyair iti vajrācāryeṇa deyāni sekakāle śiṣyāyeti[25] vratadānaniyamaḥ ||

(Table I)[26]

1) satpāpaka	hiṃsā asatya parastrī paradhana madhyapāna	2) upapāpaka	dyūta sāvadyabhojya kuvacanapaṭhana bhūtadharma daityadharma
3) hatyā	go bāla strī puruṣa pratimā (etc.)	4) droha	mitra prabhu buddha saṃgha viśvasta
5) indriyasaṃsakti	rūpa śabda gandha rasa sparśa		

APPENDIX III

Vimalaprabhā, Comm. on LKC III, 124[27]

idānīṃ ṣoḍaśānandānāṃ caturyogā ucyante | kāmā ityādinā | iha sarvasattvānāṃ jāgratsvapnasuṣuptaturyābhedena kāyavākcittajñānayogaḥ | te cānandādibhedena ṣoḍaśa | tatra kāmā iti kāyānandaḥ | ānanda iti vāgānandaḥ | kampā iti cittānandaḥ | akṣaram iti saṃjñayā jñānānandaḥ | evaṃ catuṣkeṇānandayoga[28] eka iti | tathā pūrṇā iti kāyaparamānandaḥ | atra paramānandāditrayo 'ntādinā vākcittajñānavajrāṇi chandovaśād iti |

[24] °pater: ed., V_3; °pate: V_1.

[25] śiṣyāyeti: ed., V_3; śikṣāyeti: V_1.

[26] Cf. ADhK IV, 68-74.

[27] MSS V_1 (fol. $153a_{1-8}$) and V_3 (chap. III, fols. $81a_6$-$81b_6$); ed. (vol. II, p. 109); this passage is also quoted in the SUṬ (ed., p. 27). See also *Sekaprakriyāvṛtti* (Peking ed., # 2072, fols. 67b-68a).

[28] catuṣkeṇā°: ed., V_1; catuṣkeṇe: V_3.

ataḥ paramānanda iti vākparamānandaḥ I udbhava iti cittaparamānandaḥ I śaktir iti jñānaparamānandaḥ iti dvitīyo[29] yogaḥ I jvālā iti kāyaviramānandaḥ I viramānanda iti vāgviramānandaḥ I ghūrmeti cittaviramānandaḥ I bindur iti jñānaviramānanda iti tṛtīyo yogaḥ I tathā oḍḍā[30] iti kāyasahajānandaḥ I sahajānanda[31] iti vāksahajānandaḥ I nidreti[32] cittasahajānandaḥ I nāda iti jñānasahajānandaḥ I evaṃ caturvidhaḥ kāyaḥ I nirmāṇasaṃbhogadharmasvābhāvikabhedena I vāk caturdhā tathā cittaṃ caturdhā jñānaṃ caturdheti I evaṃ ṣoḍaśānandabhedā vistareṇa vakṣyamāṇe[33] vaktavyā iti ṣoḍaśāntaṃ[34] sahajam iti niyamaḥ II

(Table II)

kāma	kāyānanda
ānanda	vāgānanda
kampā	cittānanda
akṣara	jñānānanda
pūrṇā	kāyaparamānanda
paramānanda	vākparamānanda
udbhava	cittaparamānanda
śakti	jñānaparamānanda
jvālā	kāyaviramānanda
viramānanda	vāgviramānanda
ghūrmā	cittaviramānanda
bindu	jñānaviramānanda
oḍḍā	kāyasahajānanda
sahajānanda	vāksahajānanda
nidrā	cittasahajānanda
nāda	jñānasahajānanda

(Table III)

caturtho yogaḥ	advaya
	acala
	ananvaya
	iṣṭa

[29] dvitīyo: ed., V_3; dvitīye: V_1.
[30] oḍḍā: see above, p. 84, note on line 8; oṭṭā: ed.
[31] sahajānanda *deest* in V_1.
[32] nidreti: ed., V_3; nindrā iti: V_1.
[33] vistareṇa vakṣyamāṇe: ed., V_3; vakṣyamāṇe vistareṇa: V_1.
[34] ṣoḍaśāntaṃ: ed., V_1, V_3; ṣoḍaśānandaṃ: SUṬ.

tṛtīyo yogaḥ	paramākṣara mahārāga bhāvābhāvābhava jñāna
dvitīyo yogaḥ	sattva samantabhadra araṇa mahāraṇa
prathamo yogaḥ	sahaja śrībodhicittabindudhara śrīkālacakravajra prajñopāyatmakayoga

Appendix IV

Vimalaprabhā, Comm. on LKC V, 90-91[35]

sa eva pūrvokta[36] eko <’>sau vajrasattvaḥ pralayaghananibhaḥ kṛṣṇo heruko vai babhūvācyutadharmeṇānyat tad vijñānaṃ herukaḥ I sa ca raudrāṇāṃ pācanārthaṃ vajrasattvaspharaṇam iti I sa ca vajrasattvo mohitānāṃ pācanārthaṃ samayajino vairocano babhūvānyat tad rūpam I sa ca ratneśo duḥkhitānāṃ dānārthaṃ ratnasaṃbhavo babhūvācyutadharmeṇānyā sā vedanā sarvaduḥkhāpahantrīti I sa ca kamaladharo rāgiṇāṃ rāgahetor amitābho babhūvācyutadharmeṇānyā sā saṃjñā yā acyutasukhadātrīti I sa ca vighnānāṃ dhvaṃsanārthaṃ tv asikarakamalo ’moghasiddhir babhūvācyutadharmeṇānye te saṃskārā ye nirāvaraṇaṃ cittaṃ kurvanti mārādyāvaraṇaṃ vidhvaṃsayantīti pañcabuddhaviśuddhā[37] iti II

idānīṃ pañcadhātava ucyante I dveṣād ityādi I iha prākṛtadveṣakṣayān mahādveṣād yā prajñāpāramitā śūnyatā sarvākārā viśvamātā sā vajradhātvīśvarī vajraḍākinī babhūva I evaṃ mohakṣayān mahāmohāl locanā paramakaruṇayā māmakī mānakṣayān mahāmānahetor babhūva I rāgakṣayān mahārāgāt pāṇḍarā sā sakalaguṇanidhiḥ I tāriṇī sā īrṣyākṣayān maherṣyāto babhūva I evam anya ākāśadhātur anyaḥ pṛthvīdhātur anyas

[35] MS V_2 (fols. $183a_4$-$183b_2$); ed. (vol. III, pp. 46-7); Tib., *The Collected works of Bu-ston*, fol. 83.

[36] Cf. VP, comm. on LKC V, 89.

[37] pañcabuddha°: ed.; pañcabuddhā: V_2.

toyadhātur anyas tejodhātur anyo vāyudhātur iti dhātulakṣaṇaṃ nirāvaraṇarūpato[38] 'cyutasukhata iti siddham | etau dvau viśvarūpau kālacakraviśvamātarau prajñopāyau ekalolībhūtau | viṣayaviṣayiṇo 'nye sarve babhūvur gandhādayo 'nye te viṣayāḥ śrotrādyā anye te viṣayiṇo 'nye vākpāṇyādayo 'nye karmendriyakriyādayaḥ | evaṃ

sarvataḥ pāṇipādādyaṃ tat sarvato 'kṣiśiromukham |
sarvataḥ śrūtimān loke sarvam āvṛtya tiṣṭhati ||[39]

vajrasattva iti | evam

ātmavit paravit sarvaḥ sārvīyo[40] hy agrapudgalaḥ[41] |
lokopamām[42] atikrānto jñeyo[43] jñānādhipaḥ paraḥ || [NS X, 13 (155)]

iti | tathā

siddhārthaḥ siddhasaṃkalpaḥ sarvasaṃkalpavarjitaḥ |
nirvikalpo 'kṣayo dhātur dharmadhātuḥ paro 'vyayaḥ || [NS VI, 15 (56)]

iti nāmasaṃgītyāṃ jñānakāyalakṣaṇaniyamaḥ ||

(Table IV)[44]

	skandha		*dhātu*
1) Vajrasattva	jñāna	2) Viśvamātṛ	jñāna
Heruka (Akṣobhya)	vijñāna	Vajradhātvīśvarī	ākāśa
Amoghasiddhi	saṃskāra	Tāriṇī (Tārā)	vāyu
Ratneśa (Ratnasambhava)	vedanā	Pāṇḍarā	tejas
Kamaladhara (Amitābha)	saṃjñā	Māmakī	toya
Samayajina (Vairocana)	rūpa	Locanā	pṛthvī

[38] °rūpato: V_2; °bimbato: ed.

[39] On this stanza, see above, p. 303, note 182. The reading pāṇipādādyaṃ is attested by the *Subhāṣitasaṃgraha* (ed. C. Bendall, part. II, p. 42) and the HTPṬ, where this stanza is quoted three times (cf. MS H, fols. 9a, 12b; Kaiser Library, MS 128, fol. 53a); in V_2 we have pāṇipādāntaṃ | śrūtimān: V_2, *Subhāṣitasaṃgraha*, HTPṬ, G; śrutimal: ed.

[40] Ed. of the NS: sarvīyo.

[41] agra°: ed.; egra°: V_2.

[42] Ed. of the NS: sarvopamām.

[43] Ed. of the NS: jñeya°.

[44] See also Gnoli-Orofino 1994: 79. The differences between this table and the ones that we find in other Kālacakra texts have been analysed in Orofino 1996: 138-139.

	indriya		viṣaya
3) Samantabhadra	manas	4) Śabdavajrā	śabda
Vajrapāṇi	śrotra	Dharmadhātuvajrā	dharmadhātu
Khagarbha	ghrāṇa	Sparśavajrā	sparśa
Kṣitigarbha	cakṣus	Rasavajrā	rasa
Lokeśvara	jihvā	Rūpavajrā	rūpa
Sarvanivaraṇaviṣkambhin	kāya	Gandhavajrā	gandha

	karmendriyā		kriyā
5) Śumbharāja	divyendriya	6) Raudrākṣī	mūtrasrāva
Uṣṇīṣacakravartin	upastha	Atinīlā	śukracyuti
Vighnāntaka	vāc	Ativīryā	viṭsrāva
Padmāntaka	pāṇi	Jambhī	gati
Prajñāntaka	pāda	Māminī	ādāna
Yamāntaka	pāyu	Stambhinī	ālāpa

APPENDIX V

Paramākṣarajñānasiddhi (VP, Comm. on LKC V, 127)[45]

idānīm akṣarodbhavasahajakāyasyālikālipadmacandrādityāsanahūṃkāra-pariṇatacihnotpādarūpavarṇabhujasaṃsthānaparikalpanādharmapratiṣedho hi yasmāt tasmād bhagavataḥ paramākṣarajñānasiddhir ucyate | ekatvam ityādinā | ekatvaṃ hy ādikādyor iti | ādir akārādisvarasamūho hakāraś candraḥ pratyekaṃ svaraś ca | kādiḥ kakārā*divyañjanasamūhaḥ kṣakāraḥ sūryaḥ pratyekaṃ vyañjanaṃ ca | tayor ādikādyoḥ śaśidinakarayor hakāra-kṣakārayor vā akārapakārayor ekatvam ekīkaraṇaṃ | āsanam ādhāraḥ pakāravyañjanātmakaṃ padmam akārātmakaṃ candramaṇḍalaṃ hakā-rātmakaṃ vā rephātmakaṃ sūryamaṇḍalaṃ kṣakārātmakaṃ vā | ādheyasya vajriṇo vajram abhedyaṃ paramākṣarasukhajñanam acyutaṃ tad yasyāstīti vajrī | asya vajriṇa ādheyasya na iti nirastam āsanam ādhāra iti | tathā hūṃkārapariṇataṃ vajracihnaṃ vajracihnapariṇato devatākāyavarṇabhu-jasaṃsthānaparikalpanādharma ādheyalakṣaṇo neṣyate | kasmāt | abhinive-śalakṣaṇāt kṣarasvabhāvāt | [...] anenākṣarotpannasya kṣarani-dhanagatasyāsya divyendriyasyeti | kṣara utpādanirodhāvasthālakṣaṇaś cyutikṣaṇaḥ sa yasya nidhanaṃ gataḥ sa paramākṣaro 'cyutakṣaṇaḥ kāla ity abhidhīyate | tad eva vajrajñānam iti | tasya kālasya nirāvaraṇaṃ skandhadhātvāyatanaṃ cakraṃ tribhavasyaikatvaṃ nirāvaraṇaṃ jñeyam iti

[45] MS V_2 (fols. $186b_4$ ff); ed. (vol. III, pp. 60, 61, 62); Tib., *The Collected works of Bu-ston*, fol. 102 ff.

| tad eva vajradhātumahāmaṇḍalam ity ucyate | sarvākāraṃ sarvendriyaṃ bindurūpaṃ viśvamāyādharaṃ bhagavataḥ śarīraṃ prajñopāyātmakam iti | [...] tasmād asyākṣarotpannasya sarvākārasya bindoḥ sahajakāyasya sakalajinapater viśvamāyādharasyādhārādheyasambandho neṣyate mahāmudrāsiddhyartham | [...] ||

APPENDIX VI

Amṛtakaṇikā, Comm. on NS III, 1-2 (23-24)[46]

prativacanāntaraṃ ṣaṭkulāvalokanam āha atheti |

atha śākyamunir bhagavān sakalaṃ mantrakulaṃ mahat |
mantravidyādharakulaṃ vyavalokya kulatrayam ||

lokalokottarakulaṃ lokālokakulaṃ mahat |
mahāmudrākulaṃ cāgryaṃ mahoṣṇīṣakulaṃ mahat ||

atha śākyamunir bhagavān "gāthāṃ bhāṣate sma"[47] iti pareṇa sambandhaḥ | sakalaṃ mantrakulaṃ mantramahāyānam |[48] tac ca[49] ṣaṭcakreṣu vajrasattvāditathāgatātmakam | manasas trāṇabhūtatvād[50] mantraḥ[51] sukham udāhṛtam iti | kulam advayatvāt | mahacchabdena ṣaṭcakrakarṇikāgataṃ vyāpakaṃ sarvabhāvasamarasībhūtaṃ bodhicittaṃ svasaṃvedyaṃ[52] prakṛtirūpam | asyaiva[53] ṣaṭcakrakrameṇa[54] vyavasthām āha | mantravidyādharakulaṃ niḥspandānandaśukrarūpa<ṃ>[55] vajradhāraṇād akṣobhyo vajravijñānasvabhāvaḥ | maṇivaraṭakāntarvartī[56] vajrakamalaka-

[46] MSS N_c (fols. $7a_4$-$8a_1$); N_k (fols. $8b_5$-$9b_5$); N_t (fols. $12b_4$-$14a_3$); ed. (pp. 14-5); bsTan 'gyur rGyud 'grel, Peking ed., vol. 48, # 2111, fols. $53a_2$-$54a_3$. Cf. AKU (ed., p. 130).
[47] Cf. NS IV, 1cd (25cd).
[48] The *daṇḍa deest* in ed. and N_c.
[49] tac ca: ed., N_c, N_k; tadvada: N_t.
[50] trāṇabhūtatvād: ed.; trāṇaṃ bhūtatvād: all MSS. A *daṇḍa* follows in N_c.
[51] mantraḥ: conjecture; mantraṃ: N_t, ed.; mantra°: N_c, N_k. A *daṇḍa* follows in N_k.
[52] svasaṃvedyaṃ: ed.; svasaṃvedya°: N_c, N_k, N_t.
[53] asyaiva: ed., N_c; asya: N_k; asmin: N_t.
[54] °krameṇa: ed., N_k, N_t; °krameṇā: N_c.
[55] niḥspa(sya)ndā°: ed., N_c; nispandā°: N_k, N_t.
[56] In N_t °kāntarvartī is a correction of °sāntarvartī.

ṃikāgūḍhagocara[57] ity arthaḥ | mantro[58] dīpanaṃ sahajānandakārakam[59] | matri[60] guptibhāṣaṇa ity api pāṭhaḥ[61] | ata eva sakalamaṇḍalacakravarttirūpāṃ vidyāṃ spharaṇena dhārayatīti mantravidyādharaḥ | vyavalokyānubhūya svayam ity arthaḥ | kulatrayam iti kāyavākcittavajram[62] <|> tena nābhicakre[63] sthito vajrarūpasvabhāvo[64] vairocanaḥ[65] karṇikānāḍīgataḥ pitā kāyasya bījabinduḥ ||

lokalokottarakulam iti | lokalokaśabdena[66] kāyavākcittam ucyate | taduttaraṃ dharmacakram[67] <|> tatra tanmahāsukhalakṣaṇo[68] 'mitābhaḥ[69] sahajasaṃjñāsvabhāvaḥ | lokālokakulaṃ mahad iti | lokā[70] lokādayaḥ | teṣām ālokaḥ prabhāsvaraṃ tasya kulaṃ sthāna<m |> kaṇṭhacakre[71] vyavasthito ratnasaṃbhavo[72] mahāsukhavedakatvād[73] vajravedanāsvabhāvaḥ <|> mahatvaṃ ca[74] pañcacakrakarṇikāyāṃ[75] bodhicittapravāhād advayatvam | mahāmudrākulaṃ cāgryam[76] iti | mahāmudrākulam amoghasiddhir[77] lalāṭacakre sthitaḥ[78] svasaṃvedyasvabhāvo vajrasaṃskārasvabhāvaḥ | mahoṣṇīṣakulaṃ mahad[79] iti | uṣṇīṣacakre vyavasthito vajrasattvaḥ |[80] sa tu

[57] °gūḍha°: ed., N_c; °gūṭā°: N_k; °gūṭa°: N_t.
[58] mantro: conjecture; mantraṃ: N_t; mantra°: N_c, N_k, ed.
[59] sahajānandakārakam: conjecture; sahajānandakakārakam: N_c, N_k; sahajālokakārakam: ed., N_t.
[60] matri: ed., N_t; mantri: N_c, N_k.
[61] Cf. *Dhātupāṭha* 10.140.
[62] °vajram: N_k, N_t; °cakram: ed., N_c.
[63] nābhicakre: ed., N_t; nābhicakraṃ: N_k; nāḍīcakraṃ: N_c.
[64] vajrarūpasvabhāvo: conjecture; vajrarūpaṃ svabhāvo: N_t; rūpaṃ svabhāvo: N_c, N_k.
[65] ed. and N_t insert a *daṇḍa*.
[66] lokaloka°: N_c, N_k; loka°: ed., N_t.
[67] °cakram: ed., N_c, N_t; °cakra: N_k.
[68] °mahāsukha°: N_t; °mahāsukhaṃ: N_c, N_k.
[69] N_t inserts a *daṇḍa*.
[70] lokā: N_c, N_k, N_t; loko: ed.
[71] kaṇṭhacakre: ed., N_t; kaṃ ca cakre: N_c; kaṃ ca cakra: N_k.
[72] °saṃbhavo: N_c, N_k, N_t; °svabhāvaḥ: ed. A *daṇḍa* follows in all MSS.
[73] mahāsukhavedakatvāt: ed., N_t; mahāsukhavekatvāt: N_c; mahāsukhavedanākaṃdhāt: N_k; in Tib. we find: *bde ba chen po rtogs par byed pa po'i phyir.*
[74] A *daṇḍa* is inserted in all MSS, but not in the ed.
[75] N_t inserts a *daṇḍa*.
[76] cāgryam: ed., N_c; cāgrām: N_k; cāgram: N_t.
[77] °siddhir: ed., N_c, N_t; siddhiṃ: N_k.
[78] A *daṇḍa* is present in all MSS, but not in the ed.
[79] mahatad: N_c.
[80] The *daṇḍa deest* in ed. and N_c.

jñānātmakatvāt sahajaprakṛtisvabhāvaḥ | uktaṃ ca śrīkālacakrottare[81] |

niḥspandānandaśukraṃ[82] kuliśam api ca taddhāraṇād[83] vajradhṛg vai
bījaṃ kāyasya śukraṃ jinajig iti pitā nābhicakre sukhaṃ yat |
tal lakṣyaṃ lakṣamāṇo[84] hṛdi paramasukhaṃ nātha ārolig eva
tad vedyaṃ yena kaṇṭhe dhṛtam acalasukhaṃ vedako ratnadhṛk saḥ[85] ||

prajñādhṛg yena[86] tantre śirasi dhṛtam idaṃ śukravaimalyasaukhyam
uṣṇīṣe brahmarandhre 'kṣaraparamasukhaṃ ṣoḍaśānandapūrṇam |
yā prajñā niḥsvabhāvā paramaśaśikalā ṣoḍaśī pūrṇimānte
sānantā[87] yasya vidyā śirasi sakuliśe ṣaṣṭhamo vajrasattvaḥ ||

iti[88] ṣaṭkulāni[89] saṃvṛtiparamārthasatyaviśuddhyā[90] gāthādvayena ṣaṭcakreṣv advayajñānatvena[91] pratipāditānīti[92] ṣaṭkulāvalokanagāthādvayam ||

APPENDIX VII

Amṛtakaṇikā, Comm. on NS IX, 15 (133)[93]

dvādaśākārasatyārthaḥ ṣoḍaśākāratattvavit |
viṃśatyākārasambodhir vibuddhaḥ sarvavit paraḥ ||

dvādaśākareti[94] | niḥṣyandavipākapuruṣakāravaimalyakṣaṇānāṃ pratyekaṃ traiguṇyāt | dvādaśākārā dvādaśabhūmayaḥ | saṃvṛtiparamārthasaty-

[81] uktaṃ ca śrīkālacakrottare: N_k; uktaṃ ca / śrīkālacakrottare: N_c; uktaṃ ca // śrīkālacakre: N_t, ed. (without the *daṇḍas*).
[82] niḥspandā°: N_c, N_k, N_t; nispandā°: ed.; in Tib. we read *'bab pa*.
[83] taddhāraṇād: N_t; tad dhāraṇād: ed.; dhātaddhāraṇād: N_c, N_k.
[84] lakṣyaṃ lakṣamāṇo: N_c; lakṣyo lakṣyamāṇo: ed., N_t; lakṣalakṣamāṇo: N_k.
[85] saḥ *deest* in N_c and N_k.
[86] yena: ed., N_c, N_t; ena: N_k.
[87] pūrṇimānte sānantā: ed., N_k, N_t; pūrṇemānte sānandā: N_c.
[88] iti *deest* in ed.
[89] ṣaṭkulāni: N_c, N_k; ṣaḍgatāni: N_t.
[90] saṃvṛti°: ed., N_t, Tib. (*kun rdzob*); sati°: N_c, N_k.
[91] °tvena: N_c, N_k; °tve: N_t.
[92] pratipāditānīti: N_c, N_k; pratipāditānīni: N_t.
[93] MSS N_c (fols. $42a_6$-$42b_4$); N_k (fols. $56b_8$-$57a_7$); N_t (fol. $82a_{1-5}$ [until *vettīti tathā*]); ed. (p. 85); Tib. translation (bsTan 'gyur rGyud 'grel, Peking ed., vol. 48, # 2111, fols. $102a_6$-$102b_4$). Cf. also AKU (ed., p. 192).
[94] dvādaśākāreti: ed.; dvāda: N_c, N_k, N_t.

ābhedena tadyogād dvādaśākārasatyārthaḥ | tatra kāyavākcittaviveka-niḥṣyandabhedena prathamaṃ trikaṃ nirmāṇakāyasya[95] | bhāsapratibhāsa-prakṛtinirābhāsavipākabhedena dvitīyaṃ trikaṃ saṃbhogakāyasya | cittacaitasikāvidyāpuruṣakārabhedena tṛtīyaṃ trikaṃ dharmakāyasya | ānandadvayaviramasahajānandavaimalyabhedena caturthaṃ[96] trikaṃ jñā-nakāyasyeti | prāṇakṣayeṇa rajonirodhād vā nirodhitameṣavṛṣādi-dvādaśarāśitvena vā dvādaśabhūmilābhād dvādaśākārasatyārthaḥ[97] | ṣoḍaśānandakalāṃ śukranirodhena ṣoḍaśākāratattvaṃ vettīti tathā | sāṃsārikaṣoḍaśakalākṣayato[98] 'kṣaratvāt ṣoḍaśākāratattvavit | ṣaḍaṅga-bhāvanayā viśuddhāvadhūtīviśuddhatvena pañcaskandhapañcadhātupa-ñcendriyapañcāyatanaviśuddhyākārāvabodhād viṃśatyākārasambodhiḥ | avidyānirodhād vibuddhaḥ | sarvabuddhamayabhāvagrāmāvabodhāt sarvavit ||

(Table V)

kāyaviveka, vāgviveka, cittaviveka:	niḥṣyanda,	nirmāṇakāya
bhāsa, pratibhāsa, prakṛtinirābhāsa:	vipāka,	saṃbhogakāya
citta, caitasika, avidyā:[99]	puruṣakāra,	dharmakāya
ānandadvaya, virama, sahaja:	vaimalya,	jñānakāya

Appendix VIII

Ṣaḍaṅgayogaṭīkā (Introduction)[100]

| dus kyi 'khor lo'i dbang phyug dang |
| yon tan che ba'i bla ma la |
| btud de sbyor ba drug pa yi |
| yon tan rdzogs byed 'grel pa brtsam |

'dir phyi nang gi rim pa la sbyangs pa'i thugs dang ldan pa'i slob dpon dpe med 'tsho dmigs med pa'i de kho na nyid bsgom zhing | | dpal khasarpana'i

[95] prathamaṃ trikaṃ nirmāṇakāyasya: ed., N_t; prathamatrikaṃ nirmāṇaṃ kāyasya: N_c, N_k.

[96] caturthaṃ: N_c, N_k, N_t; caturtha°: ed.

[97] °satyārthaḥ: ed., N_c, N_k; °satyāḥ: N_t.

[98] kṣayato *deest* in N_k.

[99] Cf. *Svādhiṣṭhānakramaprabheda*, st. 21ab (*Dhīḥ* 10: 21).

[100] bsTan 'gyur rGyud 'grel, Peking ed., # 2084, vol. 47, Ṅa, $230a_6 - 230b_5$.

drung du lo bcu gnyis bzhugs kyang rtogs pa'i khyad par ma thob pas yind chad nas gnyis du song ba la rdo rje rnal 'byor mas gsung byung te | bi kra ma pu rar song zhig der khyod la rtogs pa'i khyad par 'byung bar 'gyur zhes so | | des de'i bka' spyi bor bzhag nas | | slob ma [P. 230b] tshong dpon gyi bu paṇḍi ta chen po dpal 'dzin dang bi kra ma pu [kri ma pū: ed.] rar gshegs | der dus bzang por dge sbyor la bzhugs pa la nam phyed la a ba dhū tī'i tshul gyis rdo rje 'chang gis dngos su gdams | de'i gdams pa thob pa tsam gyis ting nge 'dzin la snyoms par zhugs so | | de nas bcom ldan 'das de nyid du mi snang bar gyur | nam langs pa dang de 'ang ting nge 'dzin las langs nas bdag nyid chen po bla ma de'i grogs mdzad pa'i dpal 'dzin la gdams pa gnang ngo | | des kyang thugs rje dang skal par ldan par dgongs pa la paṇḍi ta chen po 'od byed lha la gnang | | des kyang paṇḍi ta chen po rgyal po'i bla ma snyigs ma'i dus kyi thams cad mkhyen pa chos kyi 'byung gnas zhi ba la bshad | | des kyang brjod du med pa'i yon tan gyi 'byung gnas kyi bla ma mnyes par byed pa la btson pa nyi ma dpal bdag gi de kho na nyid thob bo | | 'di ni bla ma'i brgyud pa'o | | de ltar slob mas gsol ba btab pa'i dbang gis slob dpon dpe med 'tsho des rdo rje 'dzin pa'i sa'i go 'phang thob pa'i rgyu sbyor ba yan lag drug par byed par 'dod pas rang gi yi dam la bstod pa byed pa'i bsgo nas yan lag drug pa brjod de |

Appendix IX

Ṣaḍaṅgayoganāma[101]

[36a, 2] namaḥ śrīvajrasattvāya |

pratyāhāras tathā dhyānaṃ prāṇāyāmaś ca dhāraṇā |
anusmṛtiḥ samādhiś ca ṣaḍaṅgo yoga iṣyate || [GSU, 141]

samājottaroktaḥ ṣaḍaṅgayogaḥ | tathā hi kumāryāḥ pratisenādarśanam ivendriyāṇāṃ śūnyataikarasatayā svaviṣayeṣv anāsaktiḥ pratyāhāraḥ | pratyekaṃ tebhya [36b] āharaṇam ākarṣaṇam indriyāṇām iti kṛtvā <|>

[101] NAK, MS 3-693, NGMPP, Mf. A 936/11 Sub *Bauddhakarmakanda* (*Sādhanavidhāna*), fols. $36a_2$-$37b_6$. This passage is also present with a few differences in the *Buddhakapālatantravṛtti* (AP) by Abhayākaragupta (cf. Peking edition, vol. 58, # 2526, fols. $246a_2$-$266b_3$). See above, p. 50 and *GBh* (G fols. $15a_1$-$15b_7$). Only a few of the different readings of the AP have been reported here.

tato vikṣepavigamena dhyānam | tac ca vitarko bhāvanirūpaṇam[102] <|> vicāro bhāvasya śūnyatāsvarūpatvavicāraṇam | evaṃ hi viṣayavyāvṛ<t>tyā manomātreṇāntarmukhena devatātmakam ātmānam ālambamānaṃ[103] niruttaraprajñopāyaikarasaṃ vicārayaṃs[104] tattvapraveśābhimukhyena yat saumanasya<ṃ> sā prītiḥ <|> tataḥ kāyaprasrabdhyādi[105] sukham | evam abhyasyataḥ[106] sarvadharmaśūnyataikaniṣṭhā prajñopāyātmikā <cittaikā-grateti>[107] | prāṇavāyoḥ sūkṣmanāḍyāṃ[108] pravṛttiḥ prāṇā[37a]yāmaḥ <|> tato ’vadhūtyā bahiranirgamo nābhihṛtkaṇṭhalalāṭakamalakarṇikāsu pṛthvīvaruṇavahnivāyūnāṃ[109] krameṇāpacayād[110] bodhicittabindau cittavāhanaprāṇavāyor nirveśanaṃ śūnyataikarasaṃ[111] dhāraṇā[112] | tadā ca caṇḍālī nisargato jvalati <|> śaśī[113] ca †tat drava† <u>ddīpataḥ sutarāṃ sravati | tadā vajramaṇyantargatam acyuta<ṃ> bodhicittaṃ krameṇa niṣyandādisukhāpūrṇaṃ vaimalya<ṃ> yāvad eṣyati |

tato dhāraṇāpraviṣṭe[114] citte svarasato marīcir dhūmaḥ[115] khadyoto dīpaḥ sadālokaś ca iti[116] nimittapratibhāsapūrvakam utpannamaṇḍaladevatādarśanaṃ pratibimbākāraṃ nirvika[37b]lpakaṃ tato <’>nekaraśmispharaṇaṃ tato dhātutraye devatācakraspharaṇam ity anusmṛtiḥ |

tatas tasya parasyāpi yathābhavyaṃ pratibhāso bhavati | tataḥ sa eva nirvikalpo yogo ’kṣaramahāsukhamayayuganaddhātmakajñānadehamahāvajradharasvabhāvaḥ samādhir iti | ṣaḍaṅgānuśaṃsās tu samājottare |

pratyāhāraṃ samāpadya sarvamantrair adhiṣṭhite |
dhyānajñānaṃ samāpadya pañcābhijñatvam āpnuyāt ||

[102] °nirūpaṇaṃ: GBh, AP; °nirūpaṇāṃ: MS.
[103] ālambamānaṃ: conjecture; ālaṃbyamānaṃ: MS.
[104] vicārayaṃs: MS; vicārayatas: GBh, AP.
[105] °prasrabdhyādi: conjecture; °prasradhyādi: MS.
[106] abhyasyataḥ: AP; abhyasataḥ: MS.
[107] cittaikāgrateti: AP.
[108] sūkṣmanāḍyāṃ: GBh; sūkṣmoṣya: MS.
[109] °vahni°: conjecture (H. Isaacson); °vahnir: MS.
[110] krameṇāpacayād; krameṇopacayād: MS.
[111] śūnyataikarasaṃ: GBh, AP; śūnyataikarasasaṃ: MS.
[112] dhāraṇā: GBh, AP; dhāneraṇā: MS.
[113] śaśī: AP; śiraśī: MS (the syllable *ra* has been inserted in the margin).
[114] °praviṣṭe: MS, AP; °pratiṣṭhe: GBh.
[115] marīcir dhūmaḥ; marīciddhūmaḥ: MS (“of course an error for *marīcir dhūmaḥ*, the gemination with the non-aspirate having been caused by the lost superscript ‘r’”. H. Isaacson, personal communication).
[116] ca iti; caiti (for ceti): MS.

prāṇāyāmena[117] niyataṃ bodhisattvair[118] nirīkṣ<y>ate I
dhāraṇānubalān nityaṃ vajrasattvaṃ samāviśet II
anusmṛtisamāyogāt prabhāmaṇḍala [*sic*] jāyate I
samādhivaśitāmātre nirāvaraṇavān bhavet II [GSU, 155-157]

iti [38a]

117 prāṇāyāmena; praṇāyāmena: MS.
118 °sattvair; °svatvair: MS.

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